

THE *Archer*
Personal Reign
OF
CHRIST
UPON EARTH.
IN
A TREATISE

Wherein is fully and largely laid open and proved,
That *Jesus Christ*, together with the
Saints, shall visibly possess a MONARCHICAL
STATE and KINGDOME in this WORLD.

WHICH SHEWETH,

✓ That there shall be such a King- | 3 The Duration of it. (gin.
2 The manner of it. (dom. | 4 The time when it is to be-

By *John Archer*, Sometimes Preacher of *All-hallows Lambard street*

The Sixth Edition.

Yee men of Galilee, why stand yee gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as yee have seen him go into heaven. ACT. 1. 11.

Behold, the Tabernacle of God is with men, &c. he will dwell with them, & they shall be his people, and God himself shall be with them, and be their God, REV. 21. 3.
And the Kingdom, and dominion, and the greatest of the kingdom under the whole heaven, shall be given unto the people of the Saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, DAN. 7. 27.

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THE
PERSONAL REIGN
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He Scripture reveals to us a three-fold State of Christs Kingdome.

One *Providential*, which is that universal influence, and coveraign power, by which Jesus Christ manageth the affairs of all the world, both in Heaven, Earth, and under the Earth: as *Mat. 18. 18.* Thus in *Mat. 13. The field*, which is the *world*, is called by Christ his Kingdome; whence it is, that *he enligtheneth every man, that cometh into the world;* John 1. 9. For ever since the fall of man, the immediate dispensation and Government of all things is delegated to him from the Father; so that he is deputed as Vice-roy, or immediate Administrator of all things. Therefore it is, that he is distinguished from the Father, and the Holy Ghost, by the title of *Lord*, Act. 2. 30. Lord and Christ, that is, anointed to be Lord, in a distinct sense, meaning one who by commission is deputed and delegated to immediate administration in the behalf of others. This indeed (though the mystery was not revealed Christ as God-Man; though not as then manifested in the flesh) governed and ruled the whole world, ever since *Adam* his fall: For if God the Father had not deputed a Mediator, his Justice and Holiness according to the Covenant of Works (by which he only had to deal with mankind, and this world) had overthrown mankind, and all this world. This is the first state of Christs Kingdome.

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A second State of Christs Kingdome, is spiritual, which is that Sovereignty, which by his Word and Spirit, he exercises over the consciences of some people, and in special the Elect of God the Father, whom by his Word and Spirit, he subdues in Conscience to an universal obedience to him, as 2 Cor. 10. 4, 5. this hath been ever since the fall, first on *Adam* (as we said) to be sure on *Eve*, (for to her and her seed, as to *Abraham* and his seed, to *David* and his seed, was the promise made.) And so *Abel*, *Seth* and so along to *Abraham*: and all his Children by Faith, *Jews*, and afterwards *Gentiles*; but this is not general over all the world, and respecting this, *Christ* saith, *His Kingdome is not of this world*, and *that the Kingdome of God is not by observation*, that is, after a worldly pomp and honour; and of this he still speaks, when he saith, *The Kingdome of God is at hand; is within you, &c.* And this state of his Kingdome was more narrow and obscure till Christs Coming in the flesh, and the preaching the Gospel to every Creature (that is, to all mankind, where ever there was opportunity) without restraint to the Nation of the *Jews*, as it was before, and many worthy ones have thought, and many do to this day think, that this is the only state of Christs Kingdome; and therefore do appropriate and apply all that is said of his Kingdome in Scripture, to this state of it. Indeed, in many things belonging to Christs Monarchy, there is a spiritual sense also, and they may, not untruly be applied spiritually; as that of making all new, which appertains to the Monarchy of Christ, as 1 Cor. 2. 1, 2, 4, 5. and yet applied spiritually, 2 Cor. 5. 17.

But they have a further sense, as there is (besides this) a third state of Christs Kingdome, which I may call *Monarchical*, not because the other two fore-mentioned states of his Kingdome were not so in some sense; for in some sense, they are as absolute, and *Monarchical*, as any State or Kingdome can be, in that he rules by his will and absolute Prerogative: he alone as he listeth, in his providential State of Government; by which he ruleth all things, he doth as he will, of that is *Psalms* 33. spoken, and it is said, *vers. 10, 11*, that he only doth by his will: and so in the spiritual state of his Kingdome, *Rom. 9. 15. Phil. 2. 13.* But I call this last state of his, *Monarchical*, because in this, when he entrench upon it, he will govern as earthly *Monarchies* have done, that is, universally over the world (in those daies known and esteemed) and in a worldly visible earthly glory, not by Tyranny, oppression, and sensually,

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but with honour, peace, riches, and whatsoever in and of the world is not sinful; having all Nations and Kingdoms doing homage to him, as the great *Monarchs* of the world had.

Now because in this visible Majesty, it shall be conformed to the *Monarchies*, I call it a state *Monarchical*, to distinguish it from the two former states, which ever hath been since the world began (whereas yet this hath not been) which also shall abide with this when it comes; and of this last state of the Kingdom of Christ, I am to treat and shew four things.

1. That there shall be such a Kingdom.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

First, that there shall be a *Monarchical* State of Christ's Kingdom, a Sovereignty which Christ shall administer over all the earth, in a visible and worldly manner, for splendor, riches, peace, &c. though not in a fleshly and sinful manner: Of this God gave us a type in the Government of the Nation of *Israel*, for the time he called them out of *Egypt*, till they desired a King, and cast off their Judges; when he saith, *They cast not off Samuel, but God*, that is, Jesus Christ, who is God; because *Moses*, *Joshua*, and all the Judges, were not their Kings, though they exercised a Kingly power; therefore *Moses* is called King in *Jesurun*, Deut. 33. 5. but it was not of themselves, but by Commision, and Depuration from Christ, as a Vice-Roy; so that it was not they, but Christ all that while did immediately rule them; not so much or only by a providence (as he did all the world else) nor by a *spiritual* government, for so he ruled not them all, but a very few of them, such as were elect unto eternal life, and sanctified, but by a King of *Monarchical Government*, so that he was an immediate and particular King to them, and was visibly present amongst them in signs and tokens of his presence, as the *Pillar of the Cloud and fire*, and after that in the *Tabernacle*, *Ark*, *Mercy-seat*, &c. And did manifestly give them Laws, appearing as a consuming fire, *Exod.* 24. 17. and appointed Officers to administer the Kingdom, both ordinary and extraordinary, and to punish the offenders, executing Justice by an immediate hand, and had all hard cases brought to him, and gave order about their battels, and appointed their

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Generals for warres; for the Judges for the most part except *El* and *Samuel*, were but extraordinary Officers, or Generals, raised up in danger of Enemyes, and case of Warre; so that every way Christ was a *Monarch* and King of *Israel*; wherefore indeed when they refused Judges, and would have a King like other Nations, they did cast off him; yet notwithstanding, after he had punished them by one King, namely, *Saul*, he gave them a King also for a Type and shadow of that which hee himself did before, but in a Type and shadow: For as the Nation of *Israel* in their *Mosaicall* Discipline and Liturgie, were but a Type of the Nations of the World; whom in a morall way God will bring to be a people to Christ, (among which the *Israelites* as a first born shall be chief:) So Christs Government of that Nation, from the time they were called out of *Egypt*, till they cast off Judges, and after that also, by Kings immediately called and Deputed by him, (which shewed that he still kept the Sovereignty, and was their King) was a shadow or Type of his state of *Monarchical Government*, which in due time hee will have immediately and visibly over all Nations on the earth; therefore the *Israelites* Kings could not be deposed by men, because not set up by men, and ruled so absolutely because they ruled by Commission immediately from Christ, and as Types of that his rule *Monarchical* which in the latter dayes he meant to take up over all the World.

Thus we see ever since Christ gathered a visible people and Kingdome, he fore-shewed his intent, to have a state *Monarchical* in the World, (for his spirituall Kingdome hee typified from the fall of *Adam*) by the Sacrifices, Altars, and the Priests, which were the Fathers and first born of the Family; but this his *Monarchical Government* he began to Typifie, when he called a Nation to be his people; and as he typified it, so he fore-told and Prophetied it: the 8. Psalm is made only out of a Prophetieall Meditation of this *Monarchical state* of Christs Kingdome; as the Apostle teacheth us *Heb. 2. 6, 7, 8.* who applyes that Psalm to Christ, and to this *Monarchical state* of Christ: For he saith, it is meant of a world, and world to come, after that the Apostle writ that Epistle, *vers. 5.* But by providence Christ then had ruled the World, and in a spirituall Government by the Gospel, he had spread himself over all the World before *Jerusalem* was ruined, as he told his Disciples, *Mat. 24. 14.* then the end (that is, of the City *Jerusalem*) shall come.

But

But besides all this, there is a whole World to come to be put in subjection to Christ; of which *Adam* in innocency was indeed a Type (for in innocency were divers Types of Christ; in which God ever intended Christ) *Adams* fall, and damning all mankind, was a Type or Figure of Christ, saving all the Elect, *Rom.* 5. 14. So *Adams* marriage to the woman, was a type of Christs conjunction to the Church, *Ephes.* 5. 30, 31, 32. So in the Sovereignty that Christ gave *Adam* over all that present World was figured out the subjection of a World to come to Christ: Wherefore the Psalmist speaks in such a phrase, as makes Expositors think, he meant *Adam* (because *Adam* was its figure) but it is evident it cannot be meant of *Adams*, or the state in innocency, because in this Epistle to the *Hebrewes*, after Christ had set up his spiritual Kingdome by the Gospel over all the World, in some consciences every where, yet he saith it is a world to come; and besides, there are divers passages in the Psalm, which are not comparable, with the state of Innocency; as the sisting the avenger, &c. whereas in innocency there were no enemyes or avengers: Therefore this Psalm fore-tells a state of Christs Kingdome to come, after the Gospels preaching to all the World, wherein he should have as perfectly all the World subject to him, as in Innocency *Adam* had all under his dominion; as we read, *Gen.* 1. 26. Nor can this be meant of the last of all time, namely the general Judgement, *When all knees shall bow to him, and every tongue shall confess him Lord*, *Phil.* 2. 10, 11. which is referred to his last Judgement, *Rom.* 14. 10, 11. For then he is to resigne and to Surrender up the Kingdome to God the Father, and to hold and administer it no longer, *1 Cor.* 15. 24. But this and many other places as we shall see, prophesie of a state of *Monarchical Government*, which Christ shall hold after the Gospel is preached universally, before that last and General Judgement, *Psal.* 22. he prophesieth of Christs passion, and in *vers.* 6, 7, 8. the words of reproach used against Christ in his passion, *Mat.* 27. 39, 43. and *ver.* 16. the torments inflicted on Christ, piercing his hands and feet, and *vers.* 18. their demeanour towards the Garments of Christ, applied to Christ, as *Mat.* 27. 35, and what Christ would do after his deliverance from his Passion, *Psal.* 1. 22. 22. applied to Christ; *Heb.* 2. 22. By all which is clear, that Psalm is of Christs Passion, after which it is prophesied that all the world should turn to him, and worship him, and that hee should have the Kingdome, *vers.* 27. 28. and that a generation of Saints should serve him, and all that be fat

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on the earth shall worship him, *vers.* 29. which must be meant of the *Monarchical State* of Christ, and not of his spiritual government in the conscience onely, because it is said *vers.* 29. *that all the sat on earth shall bow to him, and all that go down to the dust, there is none can keep alive his Soul;* that is, Christ shall have a Sovereignty over all that live and dye, which he hath not in his spiritual Government, which onely reacheth the living. This was also celebrated typycally and Prophetically, by *Israel* subducing all the earth, that is, all known neighbouring Nations round about them, *Psal.* 47. and in *Solomon* as in a type, *Psal.* 72. and is certainly the scope of *Psal.* 96. 97, 98, 110. For what state of Christs Kingdome as yet, whether providential or spiritual, gave all the earth cause to joy, because of peace, justice, and truth?

Therefore there is a state to come, wherein it shall be done to all the earth; this is most fully set down by the Prophet *Daniel chap.* 2. 31. to 46. the great Image presented in a dream to *Nebuchadnezzar*, represented four great Monarchyes, whose Foundations indeed were laid presently after the Flood, in *Nimrod* and that *Assyrian Monarchy*, which grew up into the *Babylonian*, &c. (whatsoever God did before the Flood) it is evident that ever since it, except a little time at first to grow, he hath held this World under a *Monarchy*, and so he will hold it untill its end. I say, God by *Daniel* the Interpreter, and by that dream to *Nebuchadnezzar*, in and by an Image, represented four great *Monarchies*, one of which was then in being, and the rest were to follow, and every one of them had the World (as then it was found and esteemed) under them.

The first *Monarchy* was the *Assyrian*, which fell into the *Babylonian*, and blossomed in *Nimrod*, *Gen.* 10. 8. to the 13. and was ripened in that present *Nebuchadnezzars* Child and Grandchild. This *Monarchy* was expressed in that Image, by the head of gold.

The second *Monarchy*, was that of the *Medes* and *Persians*, which blossomed in *Cyrus*, who conquered *Babylon*, and slew the Grandchild of *Nebuchadnezzar*, namely, *Balses hazar*, *Dan.* 2. 39. and endured till *Darius*, whom Great *Alexander* the Greek overthrew: this *Monarchy* was exprest in that Image, by the Breast and Armes of Silver.

The third *Monarchy* was that of the Greeks, which blossomed; or rather immaturity and suddenly ripened in Great *Alexander* of *Macedon*, a Grecian; and by his sudden victories over-run the World; and by his sudden and untimely death, was divided into
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four great parts, by four of his chief Generals who parted the world among them, *Dan. 2. 39.* untill the more Western people by little and little (namely the *Romans*) won all from them: this *Grecian Monarchy* was expressed in that Image by a belly and thighes of Brasse.

The fourth *Monarchy* was that of the West, namely that of the *Romans* (which compared with the former, is Western) which blossomed and ripened leisurely, and by degrees; and was therefore the more like to last long. And by certain gradations and much time, rooted out successively all the inheritors of *Alexander*, and the upholders of the Greek *Monarchy*, and posselt all the chief known parts of the world, and so fetching its beginning lower Westward, and yet up as high Eastward, it became a mightier *Monarchy* then any of the former.

This *Monarchy* was expressed in the Image, by the legs of Iron, *Dan. 2. 32, 40.* because as Iron, it was strongest of all, and subdued all under it; but in processe of time, the body of the world, which it bore up, being so great, to which it was a leg or supporter, it divided it self (as it is in the naturall body) into two legs, and is in the image so expressed (though for a great while it was but one *Monarchy*) yet at last it grew into two, the Eastern, and Western *Monarchy*, which yet, though divided, were both strong as Iron, and held all Nations under them: but in processe of time these fell into feet and toes as the natural body of man, from two legs, descend into feet and toes. The Eastern *Monarchy* was swallowed up by the *Persian, Turke, &c.* The Western *Monarchy* fell into divers Kingdomes, but among these subdivided Kings, was strength and weaknesse, the feet being part of Iron and part of Clay, *Dan. 2. 33, 41.* and much mingling shall be among them to rejoyne the Kingdomes into one body, somewhereof are weak, and some strong (as Iron and Clay) but it never shall be, as Iron cannot be mixt with Clay, *Dan. 2. 41, 42, 43.* The *Spaniard* and *Austrian* in *Spain* and *Germany*: & other nations in *Europe*, some of which are strong and some weak, have sought by Marriages and other Covenants, to mingle and rejoyne into one *Monarchy*, but it shall never be, as we cannot mingle Iron & Clay. But to the period and upthor, of their Sovereignty and *Monarchy*, they shall remain Kingdomes distinct, as feet and toes, of Iron and Clay, partly weak and partly strong, now in the daies of this fourth Romane, and Western *Monarchy*, there shall be a stone cut out without hands,

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Dan. 2. 34. to 36. which shall first ruin these Kingdomes (it smote the Image on the feet that were of Iron and Clay, *ver. 34.* (and so swallowed up the whole Image, all the foregoing *Monarchies* were brought under it, and by it to nothing, *ver. 35.* and it became a *Monarchy* over the whole earth, where ever any of the former *Monarchies* had ruled, *ver. 35.* that is, as is explained, *Dan. 2. 44, 45.* a Kingdom which that stone shall obtain, set up by the God of Heaven. Whereas the other *Monarchies* were erected by men on earth, (though permitted and ordered by God) which Kingdom or *Monarchy* shall swallow up in it all foregoing *Monarchies*, and that by no humane means or policy; for it was without hands, or not in hand: that is, not of man, but a divine work every way; and it shall reach and swallow up not onely the feet and toes, but the legs of Brasse, the breast and armes of silver, the head of Gold, *Dan. 2. 34. 35.* that is, all Kingdomes and States, that were from first to last under any of the *Monarchies*, shall be swallowed up and come under this. And this is a fifth *Monarchy* which shall arise in the world after the former four, which is meant of a state of Christs Kingdome, as appears,

First, because it is called a stone, as Christ is the stone which the builders refused, is become the head of the corner, *1 Pet. 2. 3. to 8.*

And secondly, it is a stone not in hand, or not cut out with hands, because by God immediately without humane help, this Kingdom shall be reared up.

Thirdly, its duration, that it shall last for ever shews it is meant of Christs Kingdome; no people shall swallow it up, as they have done all other *Monarchies*; the *Babylonian* was left to the *Medes* and *Persians*, and this to the *Grecians*, and the *Grecians* to the *Romans*, but this shall bee left to none, but this shall be for ever, *Dan. 2. 44.* that is, to the worlds end; but the Kingdom at the worlds end shall be Christs, for then he gives it up to the Father, *1 Cor. 15. 24.* therefore till then, & at that time, when all ends, he hath this Kingdom; Christs spiritual Kingdome and his Providential, were before this time; therefore that which is to begin, when these *Monarchies* end, must be Christs *Monarchy*: wherefore from this prophesie we learn, that Christ shall have a *Monarchical state* on earth, and a visible Kingdom as other *Monarchs* had, swallowing up, or causing to vanish all other *Monarchies*, (as the latter *Monarchies* did the former:) And that this *Monarchy* is to bee Christs, is yet more plain, by *Dan. 7.* where the four *Monarchies* under

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four Beasts are prophesied of *ver. 3 to 9. the 16. 17.* after which Christ sets up a *Monarchy. v. 9. to 13.* And that as the Son of Man, in reference to which name, he calls himself the Son of Man, as we read in the Gospel; and to him was given a *Monarchy*, & that after the fourth Beast or *Monarchy* was destroyed, which is the *Roman*, that is yet in being; and so *Christs Monarchy* is yet to come, but his Providentiall and Spirituall Government have been of old, therefore it is meant of another, and not of those states of Government, *Hof. 3. 4. 5.* the ten Tribes then cast off, should be left without all Religion till the latter daies, in which they should be converted, and have David for their King, that is Christ, whom David typified; therefore Christ is to be a King in the latter daies: So 2 *Tim. 4. 1.* when Christ appears next, he is to have a Kingdom and that on Earth, before the worlds end, because then he re-signes it, *1 Cor. 15. 24.* and yet this his Kingdom is not till hee come again, which yet he hath not, though it is so long since hee ascended; wherefore his Kingdom is yet to come, and this is the scope of the Parable, *Luke 19. 11. 12.* which he spake because they thought Gods Kingdom, (that is, the Kingdom of which God hath prophesied or promised so much, which indeed was this Kingdom of Christ, as he calls it in that Parable, which they thought) should immediately appear; he tells them *he must go a far Journey to receive it*, and then he will come, *at the time appointed*, and bring it with him, by which he means his Ascension into Heaven, and his long stay there, till his next coming; So that he confirms them in their opinion of a Kingdom, but reifies them in the thoughts of the time, when it should be; and so *Act. 1. 6. 7.* hee denies not the Kingdom, but would not tell them the time, when it should be; which was the question they asked, but if he had only meant his spiritual Kingdom, through the Gospels preaching; he might have told them the time of that, for he had said before, that it should be over all the world, before the ruine of *Jerusalem*, *Mat. 24. 14.* therefore hee means this his *Monarchy*, which is called *Israels Kingdom*, as here so *Dan. 7. 18.* because they under, and with Christ, shall enjoy the honour of that Kingdom: And indeed of this *Monarchical Kingdom*, have all the Prophets spoken more or lesse; as is said, *Act. 3. 19, 20, 21.* which place of the Apostle is expressly meant of this Kingdom of Christ, and not of the last General Judgement, at the worlds end (as it is oft interpreted.)

For first, all the Prophets since the world begun, have not spoken

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of the worlds end, and last judgement; but of this Kingdome of Christ have they all spoken, so that no Doctrine, was so generally beleevd among the Jews, at Christ his being among them, as that of the *Messias*, and of his Kingdome, wherefore they so stumble still on that.

Secondly, the time of which this place speaks, is a time of *restoring all things*; that is, a making all things new, as it is elsewhere exprest, *2 Pet. 3. 13.* which cannot be meant of the worlds end, and heaven which follows it, for at the worlds end, the earth ends, and shall not be made new; and the highest heavens needs no making anew, nor have they any earth in them; therefore it must be meant of a time and a state to be in this world; therefore *Rev. 21. 25.* the new things come down from heaven, and therefore there must be a reforming things in this world, and a reducing them to their originall, as they were at the Creation; which restitution of all things, shall not be perfected indeed, till the last generall Judgement, but shall bee begun, and proceeded much in, at the beginning of this Kingdome of Christ; of which also the last Judgement is a part: therefore the whole time of Christs Kingdome, is truly called, a time of restitution, and this place is meant of that Kingdome.

Thirdly, which yet farther appears, because it is said, that Christ must remain in heaven, till he comes to *restore all things*; therefore his next coming, is this time, but his next coming, is to set up his Kingdome, therefore this time of restitution, is his Kingdome: And surely this *Monarchy* and Kingdome of Christ, is that bee chiefly means in the *Lords Prayer* (so-called) *thy Kingdome come*, for in this Kingdome is Gods Name most hallowed, because the Son is most honoured, and then especially is Gods will done, in earth as in heaven; because (as we shall shew anon) all in that Kingdome shall be holy, and so thorowly sanctified as that they shall resemble, (though not perfectly equall) them in heaven that do Gods will, that is, the Angels: for Souls of Saints departed, he cannot mean, in that their doing of Gods will, is not exprest in Scripture for our imitation, as the Angels is: now this Kingdome of Christ is called the Fathers also, both in this Petition, as elsewhere, *Rev. 11. 15.* and in the close of the Prayer, because it is his originall, bee first made it by a Decree, and then gave it to Christ. *Dan. 2. 24.* and *7. 9, 10, 13, 14.* vers. therefore he is called *his King*, *Psal. 2. 6.* and it is confessed in the close of the Lords Prayer to be his, that is, its beginning and root is from him, and it shall in the end re-

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turn to him; thus much for the first thing that Christ shall have in this world, a *Monarchicall State* or Kingdome.

Secondly, consider the manner of this Kingdome of Christ, that is; both the extent of it, and the qualities of it.

First, the extent of it shall be over all the world, as the other *Monarchies* were to be, which goe before it, and shall be swallowed up by it, *Dan. 2. 37, 38, 39, 40.* and *7. 13.* all the known and esteemed parts of the world were under those *Monarchies*, and so they shall bee under Christ; therefore it is said to grow up into a Mountain, and fill the whole earth, *Dan. 2. 34, 35.* and *7. 27.* therefore the seventh Trumpet, which declares theis Kingdome of Christ, brings in all Kingdomes on earth under Christ, *Rev. 11. 15.* to the end: For of this Trumpet it is said, *Rev. 10. 7.* The Mytery spoken of by the Prophers should be done, that is the Kingdome of Christ set up, and as the other great *Monarchies* brought under them, all Kingly power, and they were Kings of Kings, so shall Christ also; therefore *Dan. 2. 35.* the *Monarchy*, that is, not the people, but the State and Dignity, vanished as dust to nothing; the people remained, but the *Monarchy* came to nothing: So *Dan. 7. 12.* the dominion was taken away, though their lives continued, and *vers. 9.* the Thrones cast down, that is, of the four mentioned Kingdomes, and *vers. 27.* all dominion and greatnesse, shall be Christs and his saints, none shall have dominion and greatnesse but he, *All Rulers shall serve him:* So *Isa. 2.* Christs Kingdome is expresse; First, in its spirituall State, by the Gospels preaching, *vers. 2, 3.* &c. thence it shall proceed, to bring under it all the earth, even the haughtinesse of people; that is, their Kingly power; which is the height and pride of the earth and he alone shall be exalted as *Monarch*, *vers. 11. 17.* &c. *Isa. 24. 21, 22, 23.* The high ones, that is, the Kings, and their *Monarchies* shall fall before the Lord; and the Sun and Moon, that is, Majesty of a higher and lower rank, shall vanish before him, as *Revi 21. 23, 24.* no need of Sun or Moon, that is, Kingly power, Christ will be instead of all to it, so *chap. 22. 5, 21, 24.* Kings bring their glory to it, that is, they lay down their honours there; and this he seems to mean, by *shaking, not earth only*, in change of customes with people, but *Heaven also*, that is, the Kingly power; therefore he adds, *Shake Heavens and overthrow Thrones,* *Hag. 2. 21, 22.* which the Apostle applies to Christ and his Kingdome, *Heb. 12. 26, 27.* and shews that he can do it, in that hee is so great a King, as once shook the Earth with his voice when he gave the Law, and

In the manner of Christs Kingdome are two things.

The extent of Christs Kingdomes

set

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set him up a Kingdome of one Nation; but hee can and will shake Earth and Heaven also, when he sets up his full Kingdome, and makes the new heaven and earth, for these words, *yet once more*, signifies the removing of old things in heaven and earth, to make new, that is, to change all worldly customes, and so all Kingly glory, and set up new, even his own glory: So *Zach. 14. 9. Then the Lord shall be King of all the Earth, and his Name one, and the Lord one*, no more Lords but he, as the *Monarchies* in their time swallowed up all Kingly power under them: And this *Monarchy* of Christs, coming after all the rest, when more of the world is found out, will be larger in extent then all the former, *The Name of the Lord Great, from east to west*, as never yet any was, *Mal. 2. 11.*

For the better understanding the extent of Christs Kingdome, consider that before this *Monarchy* of Christ shall end, and be given up to the Father, it shall extend it self to all reasonable creatures, Angels, Devils, and all tongues, *Phil. 2. 10, 11.* so that every creature reasonable, shall acknowledge Christ to be Lord and King, but this generall extent of it, shall not be till towards its consummation, *He shall put all under his feet*, and then resign, *1 Cor. 15. 24.* and by *Paul Rom. 14. 10, 11.* this universal subjection is referred to the last and general Judgement, so that of this I now speak not; but of the generallity of all that live on earth, under Christ his Scepter and *Monarchy*, in its first rise and continuance; this is the extent of Christs Kingdome.

2.
The quality
of Christs
Kingdome.

Secondly, the quality of this Kingdome of Christ, for the opening of which we must know, That the day of Judgement is taken sometimes more strictly, some times more largely in Scripture; Strictly, it is taken for a partiall Judgement, when some are judged, but not all; many both Saints and sinners shall be judged, and that with great terrour and solemnity, but all Devils, and all the generation of mankind, from *Adam* to the last that shall be born, shall not be judged in this partiall and more strict day of Judgement. But more largely, is taken for that generall day, when all men and Devils shall be judged, as *Math. 25. 31.* to the end, and *Phil. 2. 10, 11.* and now it is not usual by the day of Judgement, to mean only this large and generall Judgement, but the Scripture speaks of a day of Judgement more partiall and more strict, wherein not all, but yet a world of Saints and sinners shall be judged, and that long before the last and great judgement, as *Doct. 7. 9, 10.* and *2 Tim. 4. 1.* and *2 Pet. 3. 7.* and *Rev. 11. 15, 18.* which

cannot

cannot be meant of the last general Judgement, because after that Christ resignes his Kingdome, as is shewed formerly, *1 Cor. 15. 24.* but this is when he takes his Kingdome, as all the places shew, and much is to be done by Christ and his Saints after this; and it is said expressly, that the second death instantly followeth the last general Judgement *Rev. 20. 4.* but of this Judgement it is said *the Temple was opened*, and great things done after it, *Rev. 11. 15, 18, 19.* and in *2 Pet. 3. 7. 13.* it is said, *There shall be a new heaven*, whereas the highest heavens are not made new, into which the Saints enter, after the last Judgement, *and a new earth, in which dwelleth righteousness*; but the Saints after the last Judgement enter the highest heavens, and dwell not on earth, *Mat. 25. 34.* that is, *the Kingdome prepared ever since the foundation of the world, and they go into eternall life*, ver. 46. that is, the highest heavens above the Sun and time, so that no righteous men shall bee left upon the earth, and this is applied to the new *Jerusalem*, *Rev. 21.* that former things passe away, and all things are made new, ver. 4. 5. Now this *Jerusalem* is not heaven, for it comes down from God, out of heaven, ver. 2. therefore it must be meant of a change which shall be in this world, on earth, before the General Judgement, which hee calls by the name of the day of Judgement, ver. 7. And it is fitly so called, for it shall be,

First, a general judging (though not to the second death) of all the ungodly in the world, at least, of all that will not stoop to Christ his Scepter, being indeed that judging. *Luk 19. 27.* as *Noahs* flood was, from whence he fetched his argument. *2 Pet. 3. 6.* *This as once by water God destroyed all people*, (except such as were in the Arke) but did not then end the world, but gave time and ages after it: So will he once again destroy all ungodly ones on earth; but give thereby a Reformation, not an end to the world.

Secondly, this shall be a judging to the Saints alive, *Many that are dead and killed shall be raised up, and justified before men*, and they that are alive, shall be blamed (as we shall shew anon) So that this time is fitly called a day of Judgement. now these two times & degrees of Judgement begin and end Christs Kingdome or Monarchy; wherefore all the time of Christs Kingdome may fitly be called a day of Judgement, it being a rewarding of his Servants, and punishing the wicked. And as in a naturall day there is the beginning of evening, and progresse to its end, or morning of it (which is the best time of it,) So is there in this day of Judgement, or

time of Christs *Monarchy*, an evening or beginning which is lesse glorious, and a morning which is much more glorious; but leads to its end, as the morning doth to the end of the day. Now because the evening and morning makes one day and all Christs time, for his *Monarchy* is but as one day, (wherefore it is called *Christs day*, 1 Cor.) Therefore that which is to be done in the morning or latter part of the day, is joyned with the evening or beginning of the day: because before this time is ended all such things shall be done, thus. *Dan. 12. 2, 3.* it is said, that at the time in which *Michael the great Prince*, shall stand up; for *Daniels Prophecie*, *And there shall be a time of trouble, such as never was, and many that sleep in the dust shall awake, some to everlasting life, and some to everlasting contempt, and they that be wise shall shine as the brightnesse of the firmament.* Which things Christ applyes to the generall Judgement, which we call the morning or glory, or close of that day of Christ, *Mat. 25. 46.* and *13. 40. 43.* Yet it is conjoyned to the evening, and first beginning which is troublous and dark, *Dan. 7. 9, 10.* the overthrow of things, that is, former Monarchies and all Kingly power, and the innumerable company of Angels, and setting the Judgement, and opening the books, (which is not till the last part of the day, of the general Judgement, as *Rev. 20. 12, 13, &c.*) are joyned together, so *2 Tim. 4. 1.* Christs appearing Kingdom, judging quick and dead, are conjoyned as if all one, whereas (though at his first appearing, hee shall judge some quick, and some dead, yet) the generall judging all quick and dead, shall not be till the latter end of this day. And this is it hath made many mistake, as if there had been no coming of Christ, or Judgement, but the last and universall Judgement, whereas there is another before it, more then a thousand years, as we shall see hereafter. But God in Scripture joynes together things far distant in time, because done in the same day of Christs *Monarchy*; as we sometimes see an hill, and see not many miles of low grounds and valleys between us and that hill, but think the hill is near us. So God hath made visible some of the most glorious works of Christ, in the morning or latter part of this his day and Reign, but more obscurely presented a great deal of the beginning and former part of this his day and Reign, wherefore it hath been over-looked by most Christians, since the first hundred years, and nothing hath been seen but the last general Judgement, and triumph of Christ (which shall be onely at the last day) over all people.

Now then to open the quality of Christs Kingdome, wee must shew (and that briefly) what it is in both the parts of that day of his; namely, what it is in the Evening, or first part of it, and what it is in the Morning, or latter part of it.

First, What manner of Kingdome Christs shall be in the Evening and first part of it. The beginning or first part of Christs Kingdome, I call an Evening, alluding to the Creation, in which every day had first its Evening, and then its Morning. Because compared with the following state and glory of it, it is as short of Majesty, as the Evening is in Glory short of the Morning, and time following.

Now in the Evening, or beginning and first part of Christs Kingdome, as in other evenings there is first an end, or withdrawing and ceasing of the light and glory of the foregoing day, this shuts in; and the day ensuing, tends first to a night; So Christs Kingdome shall begin with the withdrawing of peace and comfort (had through the time and reign of the foregoing *Monarchies*) and darknesse of night, that is, great troubles shall begin to arise upon those who shall be subjects of Christs *Monarchy*, both beleeving Gentiles and Jews, with *Israelites*, or the *Ten Tribes*, who shall be all converted, and after that be greatly troubled, as we shall shew, when we open the beginning of his Kingdome; which trouble is as the shutting in of a former day, but when this trouble is at its height, and full, then comes the beginning, or setting up of Christs Kingdome. For the opening of which, consider we three things.

First, What Christ will do, when hee sets up at first this his Kingdome.

Secondly, Who shall be the subjects of this his Kingdome.

Thirdly, What shall be the Priviledges of this Kingdome, which is the opening or first part of this his day.

First, What Christ will do, when he at first sets up this his Kingdome, he will come from Heaven visibly, *Even as he went up thither*, Act. 1. 11. which coming is not his last coming, to the last Judgement, but a middle one, 'twixt that and his first coming, which hath not been considered. For Christ had three comings: the first was when he came to take our nature, and make satisfaction for sin. The second is, when he comes to receive his Kingdome, for to receive which, he went into Heaven, *Luk. 19. 12. 15.* which is that I am now speaking of. A third is, that when he comes to judge all, and end the world; the latter comings are two distinct comings, not all

Three things to be considered in the beginning of Christs Kingdome.

one (as it hath been thought) therefore they are made distinct, *Mat. 24.3.* and answered distinctly by distinct signs in that Chapter. Now this second coming of Christ, which shall be long before his coming to the last Judgement, and to end the world: is that when he begins and sets up this his Kingdome; for at the setting it up, Christ shall come from Heaven, *Dan. 12.1. Michael shall then stand up,* that is, Christ shall then visibly appear, which is not spoken of the day of the last Judgement; *For it is the time of the Israelites great trouble,* after their first conversion to Christianity, as we shall shew hereafter, *2 Tim. 4.1.* with *Dan. 7.13.* when Christ came to bring his Kingdome, he appeared, but his coming to his last Judgement, is to judge and resign his Kingdome; therefore this is a former coming; at which second coming of Christ, when he comes to begin his Kingdome, hee will come with the same glory as at the last; for as it is said of his last coming to judge the world, *Mat. 25. 31, 34.* He comes with a Throne, and as a King; so shall hee come at his second or next coming, when hee begins his Kingdome, *Mat. 19. 28.* which place is the same with *Luke 22. 30.* where he expressly speaks of his own Kingdome, which hee is to administer in this World, whereas that Kingdome in Heaven is the Fathers, *Mat. 13. 39. 44.* Now when Christ with his glory shall come from Heaven, hee will do three things.

First, Hee will raise up the *Saints*, which are dead before this his coming; not only such as have been martyred, as some think, but all *Saints* who have dyed in the Faith, *Rev. 20. 4.* not only they that were beheaded, but all that subjected not to Antichrist, by which Innocency from Popery, he means all *Saints*, though he instances in an escape from Popery only, because that is the snare, which in this latter part of the world takes such as are not *Saints*, and more plainly, *Rev. 11. 15.* to the chapters end, there is set out Christ's Kingdome; and it is said, that not only the Prophets, but *all that feared him, both small and great, should be judged and rewarded,* even all that fear him, small Christians and greater, and how judged, that is, their cause pleaded against their enemies by a just punishment of them, in the present generation of the wicked, in whom all the foregoing generations of the wicked were punished, God shewing thereby what they all did deserve, and rewarding the *Saints*, how is that? by raising them from the dead; for as he speaks of the dead Prophets, so doth he of the dead *Saints*, and of all *Saints* dead, and not only of such as were martyred; and this Resur-

rection is not at the worlds end, for after this he shewed many things were done in the world, as *the Temple opened, &c.* and it is the beginning of Christs Kingdome, as we have shewed before; this also is clear by that signification that Christ put on their receiving the Lords Supper, in a Table gesture, where they sate as it were at his Table, and he served them; for as they sate at Table eating the Passeeover, he instituted and administred the Lords Supper, *Luk. 22. 14.* He *sate down*, that is, in a Table-gesture, at the Passeeover, and *vers. 19, 20.* at that meal he instituted the Lords Supper, and therefore as they sate in the Table-gesture, for it was as they were eating at Table, *Mar. 26. 16.* which was *sitting*, *Mark. 14. 18.* Now I say, having thus administred to them the Lords Supper as they sate, he in that being as one that served them, because he gave the bread and wine; whereas in the Passeeover, they eat it with him, without his administring it to them. He infers hence two things.

One was, that which met with the present corruption of pride, that then brake forth, *vers. 42. to 48.* Since he had set them down, and served them, they should not strive who should be greatest.

Another was, a consolation for the future, which was signified and sealed up to them, in that Sacrament of the Lords Supper, *vers. 28, 29, 30.* that by his admitting them to sit and eat of that his Supper and Table, he did shew and seal to them the fellowship which they should have in his Kingdome: That they should sit as Kings, and rule the Tribes of *Israel*, which cannot be meant of Heaven; for that is the Fathers Kingdome, and Christs Kingdome ends when this world ends. Therefore the Sacrament of the Lords Supper, not only seals up, and signifies spiritual and eternal Priviledges, but also the Kingdome of Christ, which shall be enjoyed in this world; and therefore it is to cease at his coming, to set up this Kingdome: for it is to shew forth his death till he come, &c. *1 Cor. 11. 26.* &c. then to cease. And this is not signified and sealed only to the Apostles; but as in them he gave the Sacrament to all beleivers, so in them he taught all beleivers (members of his Church) that as sitting at his Table, assured them that they should rule with him in his Kingdome; so that the gesture of a Table is necessary at the receiving of the Sacrament, or else a main use and comfort of the Sacrament is lost, which is the signification of our Reigning with Christ in his Kingdome, in this world. And whereas it is inferred upon the Apostles, being with Christ in his temptations, as *Luk. 22. 28.* It is not meant only of his Personal Temptations, but of his mystical, that

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is, all the Temptations which in his Name and Members do befall him; therefore *Paul* saith, *He filled up the sufferings of Christ*, Col. 1. 24. and so agrees to every Saint. Now if all Communicants at the Lords Supper, who are Saints, have signified and sealed to them by sitting at that Table, in a fellow-like gesture, or rather they sitting, and Christ serving them, assures them that they shall have a Kingdome, and rule in this world with Christ, then surely being dead before this Kingdome; they must all, as well as the dead Apostles, be raised up, when Christ comes to begin this Kingdome; So *Act.* 3. 12, 20. speaking of Christs next coming, after he ascended (which is this his second coming) to set up his Kingdome; for he saith, *that the Heavens must hold him till then*, and then he is to *resore*; that is, *make new Heavens, and new Earth*, which he is to do in his Kingdome; *Isa.* 65. 17. *Rev.* 21. 12. (I say) he saith in these times, those Beleevers shall be refreshed, and their sins blotted out, therefore then were they to be raised from the dead; or how could their sins be blotted out, and they then refreshed, and surely most of the rewards promised in the Epistles to the seven Churches in *Asia*, are meant of these times of Christs Kingdome, *Rev.* cap. 2. 3. and not of rewards in Heaven, as it is usually taken, as those rewards, *Rev.* 2. 7. 11, 26, 27. and *Rev.* 13. 12. for in Heaven there is no Paradise, or tree of life, or Christ his ruling Nations with a rod of Iron, or sitting on Thrones with a kingly power; for at this worlds end, before heaven is entred, Christ resigns his Kingdome; wherefore all these things are applied to Christs Kingdome on earth, *Rev.* 21. 22; which because we should not think it to be Heaven, it is said expressly, it came down from Heaven, *Rev.* 21. 2. it is indeed heavenly, but yet on earth, not in Heaven; thus what is promised, *Rev.* 2. 11. not to be hurt of the second death, is performed to the Saints of this Kingdome on earth, raised from the first death, *Rev.* 20. 4, 6.

So what is promised of Paradise, and the tree of life, *Rev.* 2. 7. is performed in this Kingdome of Christ, *Rev.* 22. 14. So what is prophesied, *Rev.* 1. 26, 27. it is in effect applied to this Kingdome of Christ on earth, *Rev.* 21. 7, and so that promise, *Rev.* 3. 12. of the new *Jerusalem*, is applied to this Kingdome, *Rev.* 21. 2.

Now the condition of these promises is to overcome, which seems to agree to every Beleever; for Faith is the victory by which we overcome, 1 *Joh.* 5. 4 yet if it be applicable, only to some who peculiarly contest with adversaries, yet sure it is found in divers who were never martyred, as *Luther* and others who conflicted and

overcame;

overcame, more than some Martyrs; therefore surely not only the martyred *Saints* shall be raised from the dead at *Christ's* Kingdome, but other dead *Saints* also; therefore this coming of Christ, to set up his Kingdome, is set out by the *Saints* raised from the dead, and prailing of him, *Rev. 15.* this coming of Christ, and setting up his Kingdome, which was spoken of, *Rev. 11. 15.* to the end, is expressed first by the antecedents, and preparatives to it, namely, seven Vials, that is, a perfect measure of wrath to be cast on the wicked; which Vials are expressed particularly in *chap. 16.* after the sixth of which the wicked combine against Christ and his *Saints*, *vers. 13.* to *17.* which is that in *Rev. 11. 18.* the Nations were angry, and the seventh and last Vial was poured out, *Rev. 11. 17.* which was the ruine of all the wicked by Christs coming, and setting up his Kingdome, as we shall shew anon, the same with *Rev. 11. 15, 16, 17, 18.* the blowing of the seventh Trumpet, and then Christ sets up his Kingdome, which beginning of Christs Kingdome, after the general description of the antecedent wrath, *Rev. 15. 1.* I say is expressed, *vers. 2, 3, 4, 5.* by all the *Saints* described by their not subjecting to Popery, standing on a Sea of glass, singing *Moses* his song, that is, they were *Saints* raised from the dead, as the *Israelites* were raised out of the sea, as men from the dead, when *Moses* sung that Song, *Exod. 15.* for so that seventh Trumpet, *Rev. 11. 15.* to the end, and this *15th. ch.* seems to be all one, this explaining that. This is the first thing that Christ will do, when he comes from Heaven to set up his Kingdome, hee will raise up all *Saints* who are dead before his coming; therefore he is said to come with all his *saints*, *Zach. 14. 5.* For surely, as Christ had a middle state on earth betwixt his Resurrection and Ascension for forty daies; so shall his *saints* have, who dye before his coming from Heaven; but all the dead who are not *saints*, shall lye still in the dust even till the last and general Judgement, *Rev. 20 4, 5, 12.* for the second death, that is, Hell torments everlasting, shall have no power on them that were raised; therefore they were all *Saints*; and this is the first resurrection, of which they that partake, shall not return to a mortal state of body again, as they shall be who live on earth, nor yet be so perfectly glorified, as they shall be afterwards, for then the people on earth could not bear their presence; for they shall shine as the Sun, *Mat. 13. 43.* but they shall be in a middle state betwixt glory and mortality, as Christ was after his Resurrection, before his Ascension, clothed and conversing when hee pleased with men, and withdrawing at his pleasures;

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pleasure; and this is the first thing Christ will do when he comes from Heaven, to set up his Kingdome.

Secondly, he will destroy the wicked people on earth; for they about the time of his coming, will go to agree and combine against the Saints, and then will Christ suddenly surprize them to their ruine, *Rev. 11. 18.* and so *Rev. 16. 13, to 18.* for these two places are the same. And so *Rev. 15. 1.* he expresseth *Seven vials*, that is, Gods full wrath to the wicked, for *seven*, notes perfection, the particulars of which are exprest, *Rev. 16.* the last of which, findes the wicked in *Armies against the Saints*, and ruines them all, *vers. 14.* to the end: therefore it is said, *it is done*, that is: all the wicked are ruined, *vers. 17.* to the end; therefore in that *Rev. 15. 1, 2, 3.* after he had shewed the seven plagues, which were all to fall on the wicked, he shews the consequent of the last of them, that the Saints are seen on a glassie-Sea, with *Moses Song*, because as then all the *Egyptians* were drowned in the Red Sea; so now, all the wicked are slain, for before Christs coming, the wicked shall wear out the Saints, *Dan. 7. 21, 25.* therefore when he comes, *he will destroy them who destroy the earth*; as *Rev. 11. 18.* so *2 Pet. 4. 5.* to *14.* This work of Christ is called a day of Judgement, not for all, but only the ungodly. (as it is said in that place.) And the Apostle saith, *Rev. 16. 15.* that Christs coming will be sudden, which shews that in both Texts is the same meant; and even as in the old world by water, so once more by fire. will Christ ruine the wicked, but the Saints shall scape as they then did in the *Ark*, and the world shall not end, as then it did not; indeed the Heavens and Earth are said to melt, but it is meant of the Inhabitants of them, both of high and low ranks, as it is also, *Heb. 12.* as we shewed before, for the Apostle speaks from the Prophets, as *Isa. 65. 17.* and *66. 15, 16.* who means not the place of Heaven and Earth, and so the worlds end: for they prophesie of many things to be done after this in the world: *vers. 12, 13, 19.* to the end; and so the Apostle tells us of *new Heavens and Earth* after this, which shall not be after the worlds end, for then all time and this earth shall cease for ever, as we shall shew anon; so that not only at this worlds end, but before it, shall the wicked be slain with fire, and that with great terrour and Majesty; therefore *David* so describes his victories in a *sum. Psal. 18. 7. to 16.* by Gods coming with fire and dreadful Majesty; not so much speaking poetically of what was done, as prophetically of this destruction of Christs upon the wicked, at the setting up Christs Kingdome.

Kingdome, of which *David* was a Type; therefore his words in that *Psalme*, *vers. 2. I will trust in him*, are said to be the words of Christ, *Heb. 2. 13.*

Now some think that this ruine of the wicked shall be to every one, but I think that that generality shall not be now, but at his third and last coming; but now he will only ruine the Armies of them (for in such an attempt against Saints dorth he finde them, *Rev. 11. 18. and 16. 13. to 18.*) as the ruine of the *Egyptians* at the Red Sea was not of every one, but of them that were in Armies combin'd against the *Israelites*: And so he will break their head and arm, and make the rest slaves to the Churches, and it seems some wicked shall be left, because by the end of Christs Kingdome, great Nations of wicked must be in the world, called *Gog and Magog*, *Rev. 20. 7. 8.* which cannot rise out of such as prove hypocrites, and be excommunicated out of Christs Kingdome (as some think) for there shall be *no hypocrite or excommunicate person there* (as we shall shew hereafter) therefore there must be some wicked left for a seed to these Nations; as when the world was drowned; *Cham* was saved for a seed of the cursed Nation to be rooted out, when Gods people should have a Kingdome; and so much seems to be implied, *Rev. 21. 27. and 22. 15.* where it is said, *The wicked shall not enter, but bee without*, implying, that they shall be in the world, though kept out of Christs Kingdome, and these remaining wicked, shall be *the Nations ruled with Iron*, *Rev. 2. 27.* for no Saints shall be so severely ruled; and *Isa. 65. 28.* the sinner, though living long as well as the Saint, shall be cursed; therefore they shall be, but be cursed tributaries, as the *Gibranites* to the *Israelites*; for all the credit and happinesse in those daies shall be in Christ, and in being holy, *vers. 16.* therefore they are described in a slavish state, *Isa. 65. 13, 14, 15.* speaking of this time, as appears by *vers. 17.* And this is the second thing Christ will do when he comes to set up his Kingdome.

Thirdly, Christ will examine, blame, and shame the Saints, who are alive at that his coming, if they be found to have walked loosely he will not kill them, nor change them in a moment, that is to be done at his last coming to judge all, as we shall shew afterwards, but he will shame them that have been loose, *Rev. 14. 15.* therefore *Peter* exhorts to be holy, that wee be not blamed at his coming, *2 Pet. 3. 11, 12, 14.* now when Christ hath thus done, and put his Kingdome into form, he will withdraw to Heaven again, and leave the

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the Government to the dead Saints raised up, among whom the Apostles shall be chief, therefore he saith; *Luk. 22. 29. as the Father gave him so he gives them a Kingdome*, in which they immediately shall rule; which is Christs first part of his Kingdome, which finished, Christ will come again, and in person administer things (as we shall see anon) but for this first part of Christs Kingdome he will give it to the Saints, that is, to them immediately to rule; therefore saith *Mat. 19. 28. They shall judge on Thrones the twelve Tribes*, that is, they and all beleivers shall rule the world, in which the twelve tribes shall be chief, and they shall not only rule as *Kings*, but as *Priests*; *Rev. 20. 4.* that is, discipline their souls, as well as rule their bodies, and yet this rule is said to be *with Christ*, *Rev. 20. 4.* because in his name, and by his appointment, and in a special presence of his, though not bodily, therefore the Kingdome is said to be sometime Christs, and sometimes his Saints, *Dan. 7. 13, 14, 18, 22.* which surely is said, because as he will at last be constantly on the Throne visibly, and come at the first visibly to set up this his Kingdome: So he will depute the saints Governours, and withdraw his visible presence for a time to Heaven again; for, *1 Thes. 4. 5, 6.* and *Mat. 25. 31.* (both of which speak of the last Judgement at the worlds end) yet he is said then to come from Heaven, though hee had come before, therefore he must have gone to Heaven again; therefore the Apostle comforteth them at the last Judgement, *that they shall be ever with the Lord*; intimating, that before hee had come, and withdrew without them, but now would do so no more.

Object. *If ye say it is better then to dye before this Kingdome begin, since all the Saints who dyed before this Kingdome begun, shall be raised from death, and live immortal lives, and rule the world, whereas the Saints that live to it, and in it, shall live but mortal lives, and under the Government of the other Saints.*

I answer, God hath appointed somewhat proper and peculiar to every Age of his Church and people; but the last Ages shall in this life and world excel the former, *Heb. 11. 40.* the former without the latter Ages shall not be perfect, and for the latter Ages are better things provided than for the former; wherefore these Ages which shall fall in Christs Kingdome, shall far out-strip all former Ages, and not only in happinesse in this world, but (for ought I know) as they shall be more holy in their mortal life, so they shall be ever more glorious in Heaven, therefore it is to be desired to live to these times of Christs Kingdome, though I confesse in some respects to this present world and time on earth, the Saints dead before

before Christs Kingdome shall have an advantage of them who live to it, because the dead Saints shall be raised and live also, but in a nobler way, by which dispensation God recompenceth them, for they who live and dye before Christs Kingdome, live most by Faith in trouble and darknesse, and therefore are raised up on Earth to inherit Christs Kingdome. But they who live in Christs Kingdome, have a life of peace and joy, and most promises fulfilled; so that (comparatively) their life is a life of sence, wherefore they shall have no Resurrection till the last Judgement, but yet they have more Glory and Holinesse in this world (which is the seed time for eternitie) and so shall have more glory at the last day, and for ever; whereas the deeds of dead Saints raised up, being wages and reward and not a work or service, shall not add to their account at the last day, but they shall be judged according to what they did in their mortall lives, even as in Hell they that dye and are cast into it, shall not be judged at the last day or punished in Hell, for what they do being dead, (except the poyson on Earth which their counsels and Practices, when they lived, shall spread) so neither shall the Saints depart, though raised again; So that it is to be desired, to live to Christs Kingdome, though wee may bee much comforted if God please to have us dye before it come.

If you object, *How can Souls of Saints dead, be fetched from Heaven, to live on Earth again, with men in their Bodies, since it is a damage to be fetched from Heaven to Earth, and from the bodily presence of Christ and face of God, and innumerable company of Angels, to converse again on Earth with men.*

I answer, this objection supposes the Souls of the dead Saints, to be in the highest Heavens, which is not so, but if their Souls were in the highest Heavens, yet it becomes them to do it, to serve Christ, as the Angels come from Heaven to serve the Saints, and as Lazarus his Soul came into his body again, at the commandment of Christ; but it is likely, the Souls of the dead Saints, are not in the highest Heavens but in a middle place, better than this world, but inferior to the highest Heavens, which is meant in the New Testament by *Paradise*, in which they have full joy and perfect happiness, *Heb. 12. 22.* and a speciall presence of Christ, *Phil. 1. 23.* and *2 Cor. 5. 6, 8.* that is, a presence to their minds, which may be, though they be not where Christs body is, and in this place they are kept till this Kingdome of Christ come, and then they shall assume their Bodies, till the worlds end, when with Soul and Body, they with all other Saints shall go up into the highest heavens for ever. D To

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To prove this, there are these Reasons.

First, The Apostle puts a difference between Heaven and Paradise, in two severall places, *2 Cor. 12. 2. 4.* and therefore calls it visions and revelations, in the plural number, *vers. 1.* and *Paradise* is said to be the Kingdome of Christ, that shall be in this world, *Rev. 22. 14.* compared with *Chap. 3. 17.* because that which made this Paradise, is by Christ brought into this world; and into this Paradise, went Christs Soul, and the Theeves, which was not Heaven, for it is called Christs Kingdome, which is only in this world, *Luke 23. 42, 43.* and its most probable, that Christs Soul never went into the highest Heavens, till his body went also; for his going into the highest Heavens, is a going unto his Father, which when he doth, declares his righteousness, that is, that he is justified from all guilt imputed, *John 16. 16.* which he was not till he rose from the dead, and so ascended in body and Soul.

Secondly, None but the high Priest, went into the *holy of holies*, which taught us that none but Christ, and so none before Christ, ever entred the highest Heavens, *Heb. 9. 7, 8.* the way to Heaven was never opened till Christ the *High Priest* was entered Body and Soul, (for so onely he, is the *High Priest*) and whereas it might be thought, none entered in their owne name, before Christ, but they might in his name do it before him. That is not possible, for the *High Priest* could not send any in his Name, into the holiest, but must only go in his own person, and so must Christ into Heaven, for this the Apostle tells us, the Holy Ghost taught us by that (and so Christ hath the *High Priests* dignity) that no man but hee ever yet came into the Highest Heavens, as the holiest in the Tabernacle, never had but one man in it, Namely, the *High Priest*; so the highest Heavens never had but one man in them, Namely, Christ, nor shall have, till the World ends: and till Christ came and went in thither, it was shut up and never opened to any, *Heb. 9. 8.*

Object. And whereas it may be said that the Souls of Saints may go into the highest Heavens, though their bodies do not.

I answer, that the Bodies of *Enoch* and *Elias* were taken up together with their Souls, for they did not dye, but were translated and changed, and so left not their bodies behind them, wherefore if their Souls were in the highest Heavens, their bodies also were; which is absurd to think that any bodies were there before Christs: wherefore there is a place, and not the highest Heavens, in which the Souls of dead Saints are kept, from whence was fetched the

Soul

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Soul of *Lazarus*, and other Saints, who died and were raised up at Christs death, whence they shall come, and being raised shall be joynd to their dead bodies, and rule Christs Kingdome on earth, Christ himself as a man coming visibly with them.

And if you ask, where this place of *Paradise* is?

I answer, It must be below the third or highest Heavens, therefore surely it is in the Region or Element of Fire, where the Sun and Stars are, or in the highest Region of Air, which is called heaven in Scripture, for *Paradise* is Christs Kingdome, begun and shall be its perfection, *Rev. 2*. Therefore as Christs Kingdome is in this world, and the Fathers in the Heaven, so is *Paradise*. Nor doth this countenance the *Papists Purgatory*, for that is a place of *Penance* and *Satisfaction*, but this is a place of perfect joy, and neer communion with Christ (though not locally) in which they are reserved till the resurrection of their bodies; a condition much better then that on earth; though short of the highest Heavens, which *Purgatory* is not, but a Prison. Now these Saints fetched from *Paradise*, and joynd with their bodies raised from the dead (which is the first resurrection) they rule Christs Kingdome, even all of them, though some of them in more eminent places then others.

Now for the second thing; namely, the Persons that shall be governed, or the *Subjects* of this Kingdome. They shall bee *all that Christs live upon Earth*, and the place they shall govern shall be the *whole Kingdome World*, *Psal. 45. 16*. *The Children of the Church*, (that is the Saints) *all living Saints, and all people on Earth*, shall bee *Princes in all the earth*; the wicked on earth shall be ruled like slaves, *Rev. 2. 26, 27*. the Saints that live on earth, shall be ruled like *Israelites* under *Solomon*, themselves being as Lords, therefore is Christ called the King of Saints *Rev. 15. 4*. where this his Kingdome is described, because all that Rule, and are ruled there, are Saints, and he makes the Saints Lords, and all the wicked slaves.

Now these *Subjects* of his Kingdome, shall be both their *Tribes* *All the converted unto Christ, and the Nations of the Gentiles*; therefore *Tribes of Mar. 19. 28*. it is said, *They shall judge the twelve Tribes*, that is, *Israel shall govern and rule them*, nor that they only shall be then Governed, *be converted and made Subjects of this Kingdome*, but they only are named, partly because, in these latter daies the conversion of the *Gentiles* was not then known, and partly because in these latter dayes, ten of the twelve Tribes are lost, but shall be found out and made *Subjects* of this Kingdome of Christ; so *Isa. 24. 23*. *God before his Ancients shall Reigne*, that is, his ancient people the twelve Tribes. *Israelites* and *Jewes* they shall be the sub-

*Jerusalem
shall bee
built again
in this
Kingdome.*

*Israelites
shall have
prehomi-
nence in
Christ
Kingdome
above all
Saints.*

jects of Gods Kingdome, *Ezech 37. 21.* Israel and Judah (who never were joyned since they were divided, in *Rehoboams* daies) shall bee one people for ever, under one King, *David*, that is, Christ typified by *David*; for this division was since *David*: and as the twelve Tribes shall be the Subjects of this Kingdome, so the Cities of the Tribes shall be built again, and inhabited by naturall Israelites, especially *Jerusalem*, which shall be the most eminent City then in the world, or that ever was in the world, *Psal. 69. 35, 36.* which is a prophesie of what should be done to *Israel*, both as a punishment for their Crucifying Christ, *ver. 10. to 29.* and also what should be done after Christs death, *ver. 35, 36.* so *Zach. 14. 9, 10, 11.* when the Lord is one King over all the earth, then shall *Jerusalem* be built, and as the Israelites, so all the Gentiles which are Saints shall bee subjects of this Kingdome, *Rev. 21. 24.* but the *Israelites* shall have the greatest glory, as the elder brothers double portion, as the natural branches of a Stock before a wilde branch ingrafted; therefore it is called the Kingdome of *Israel*, *Act. 1. 6.* though it contain all Saints (Israelites and Gentiles) because its primitive Glory and principall, shall be *Israels*, for indeed the *Israelites* shall be first raised to this Glory, and at *Jerusalem* will Christ begin to shew himself, and then by and from the *Israelites* shall Glory descend to the Gentiles, as the Gospel first did, *Luk. 24. 47.* there is a double fullnesse of the Gentiles *Rom. 11. 12. 15. 25.*

One is that which is to be from the time of the *Jews* rejection, all their calling again, *ver. 25.* while the Gentiles alone without the *Israelites* are Gods people, a set number of persons, and a set degree of Grace and Glory is appointed to them; which accomplished, is called their fullnesse, and till that is fully done, the *Israelites* must be kept out.

Another fullnesse of the Gentiles is a set number of persons converted to the Faith, and certain degrees of Grace and Glory to come to them upon the taking in of the *Israelites* again to be Gods people, *ver. 12. 15.* which shall be so great an increase, as if they received life from dead, and shall bee much more, then what they got by the *Jews* rejection; this indeed is called the fullnesse of the *Israelites*, *Rom. 11. 12.* but from this fullnesse shall come in a greater fullnesse, so the *Gentiles*, then ever they had, before, greater degrees both of Grace and glory: therefore it is said, the Kings of the earth, that is, of the Gentiles, bring their glory into it, *Rev. 21. 24. 26.* that is, it swallowed up all former glory of others, and also for multitude

*in Christ
Kingdome,
as all the
12. Tribes.*

ricudo

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cititudes there shall be more nations of the *Gentiles* converted then were, even all the nations of the earth, *Mal. 1. 11.* Thus much for the Subjects of this Kingdome which shall be a world of Saints, with some wicked (few in comparison) slaves and tributaries.

so all Nations of the Earth shall be converted.

Thirdly, now consider the *priviledges* of this Kingdome, which are wonderfull (as though it be so large, yet) first all the *Subjects* *Shall* be of it that are freemen, shall be *holy*, and not *seemingly Saints*, but *true Saints*, not any sinner, *Isa. 35. 8.* and *60. 21.* *Rev. 21. 27.* and *23. 14. 15.* *Zach. 14. 20, 21.* yet, no hypocrite shall be there, *Rev. 22. 15.* none that makes a lye, *Isa. 60. 21.* (that is, in profession *Saints*, no by hypocrisy) as *Tir. 1. 16.* and *Rev. 21. 27.* nothing that defileth *Hypocrites* or worke: h abomination shall be there, (now hypocrites defile and work abominations) for this Kingdome being administr'd by Christ, and so many Saints raised from the dead, how can hypocrites be undiscerned? None are to be in this Kingdome, as free subjects of it, but such as shall be *saved*, being *elect* *Rev. 21. 27.* Christ the Lamb hath a *Book of Life*, written out of the *Book of the Fathers elect on*, in which are the names of all that shall partake of the *priviledges* of this Kingdome, and they are only such as are in the *Fathers Book of election*, as appears, because they are opposed to *Sinners*, and to the *Damned*, *Rev. 21. 7, 8.* which are only *reprobates*: so that it is most probable, that no person shall be excommunicated as proving bad, nor any of the *Children* of these *Saints* *prove nought*, but that all that shall be born of them shall be elect and prove *Saints*. *Isa. 59.* is a prophesie of *Israels* badnesse and helplesnesse before his conversion, and call to Christianity, for the next chapter is applyed to it, *Rev. 21. 24.* and the Apostle *Rom. 11.* speaking of their call now expected after the *Gentiles*, applies this, *Rom. 11. 25* to the *32.* quoting this, *Isa. 59. 20, 21.* and sheweth that all *Israel* shall be *saved*, that is, all either *Gentiles* or *Jews* joy need in one in this new world, or all, that of *Israel* shall be converted, and that is all of them, as all were rejected, *Rom. 11. 32.* for they be all elected, *v. 28.* for the Covenant; that is, of election, (as is explained, *Rom. 11. 27, 28.*) is with their seed; that is, all the children for ever, *Isa. 59. 25.* for to these daies God hath reserved the harvest of his Elect to come in, and all former times have had but the first fruits or sprinkling of the Elect: for in these times there shall be no sorrow or weeping, *Rev. 21. 4.*

None in Christs Kingdome shall prove bad, and be excommunicate, all their children shall be elect and Saints.

Now, if any of these, or their children should prove hypocrites or wicked persons, it would more grieve them then any outward

affliction, so that they could not have everlasting joy, neither could sorrow nor sighing flye away, as it is prophesied, *Isa. 35. 10.* Therefore all that enjoy this Kingdome, are called *the seed of the blessed*, they and their off-spring, *Isa. 65. 23.* and they are called *Gods Elect*, *vers. 22.*

In Christs
Kingdome
holinesse
shall be
greater
then ever it
was on
Earth.

Thus as here shall be generall Holinesse in all persons, so, there shall be much Holinesse, greater then ever was, either in Israelites or Gentiles, *Isa. 60. 21, 22. Zach. 12. 8. Isa. 35. 5, 6.* The feeble shall be as David, and David as God, as the Angel of the Lord; that is, as Christ: The meaning whereof is, that the lowest and meanest Saint amongst them shall bee exceeding high in Grace, for they shall have very great familiarity with Christ, and eminent impressions from him, *Rev. 22. 24.* For Satan shall be chained up, who is the tempter *Rev. 20. 1, 2, 3.* and Originall corruption shall be so restrained and over-mastered, that it shall not sell any of them under sin, or lead them into captivity to it, though yet it shall be in their souls, but as an enemy in chains: For such shall bee the government of those times by Christ and the Saints raised from the dead, and most of the promises and threatnings in Scripture accomplished, that it shall be a life much of sence; little (in comparison) of faith, and therefore shall so yoke originall sin, as that it shall get little or no ground of them. And that which crowns all this, is, that there shall be no more decay, nor backsliding in holinesse.

No back-
sliding in
this King-
dome.

There hath been an opinion, that there shall be a backsliding before Christs coming, as indeed there was before the ruine of Jerusalem after Christs death, and was a sign of it, *Matth. 24. 12.* and perhaps there shall be the like before his setting up of this his Kingdome, but there is not the least hint in Scripture of a backsliding after his Kingdome is set up, before his coming to the last generall Judgement: As for that *Luke 18. 8.* it is evidently meant (not of his coming to the last judgement, but of his comming in a providentiall way, for a particular help to his people, as the scope of the Parable shews, *vers. 1.*) and indeed backsliding is not compatible with the glorious state of this Kingdome, for there shall be no sighing or tears, and no curse, but they shall observe the Lord, *Rev. 22. 3.* Therefore there can be no backsliding, for then sighing and tears and a curse must needs come sooner or latter; and *vers. 14.* there is the Tree of life, and a right to eat of it; therefore they shall not decay but be over-comers, *Rev. 21. 7.* and therefore God himself shall be with them, *Rev. 21. 3.* that is, an immediate fellowship

ship with God, and not by ordinances, but by *God and the Lamb*, that is, they shall be edified immediately, from God in Christ, and as they had before the Sacrament of the Lords Supper, the gesture and manner of which, Christ makes a signification of this Kingdom of his, in which they shall rule as he in a kind of equality; yea, in his stead *Luke 22. 27, 29, 30.* this Sacrament is but to last till the next coming of Christ, *1 Cor. 11. 26.* that is, till he come to set up this his Kingdome, the priviledges of which it seals to us in a fellow-like gesture of sitting at a table together, and serving but till he come and give us this Kingdome; it implies that it shall then cease, and with it all other ordinances, but immediately come from God in Christ.

Now what commeth immediately from God, is not subject to change or decay, as the highest Heavens, and that Earth which was without form, Called a *Chaos* created in the beginning of the first day, and also the Soul of man, these things made out of nothing immediately from God, decay not at all, whereas all other things created out of something else, are subject to change; wherefore since there shall bee the Throne of God and of the Lamb, they shall all serve him, *Rev. 22. 3.* and Christ will hold them up in *fullnesse of Grace*, though not in *full perfection of any Grace*, till the last Generall Judgement, and their translation into Heaven; which translation of theirs shall not be from a *delivered estate*, but from an estate of *greatest Holinesse* that ever was upon Earth; for therefore is that holy and glorious estate provided for them on Earth, to prepare them for Heaven; therefore they must not bee delivered from it when Christ comes to fetch them to heaven at the last judgement.

And as there shall be a *fullnesse of Holinesse*, so there shall be a *full and present answer to all their Prayers*, *Isa. 65. 24.* in that there is no sin to keep good things from them, or to separate between their God and them.

Secondly, whence followeth that there shall be *all fullnesse of all* The second *temporal blessings*, as Peace, Safety, Riches, Health, long Life, and Priviledge *whatsoever else was enjoyed under any Monarchy*, or can be had of *Christ* in this world, *Rev. 21. 7.* they that shall enjoy this Kingdome which Kingdome is described from *vers. 1. to 7.* are called *over-commers*, and that a fullnesse *which they shall enjoy in it is the inheritance of all things*, that is, of all temporal *what ever can be had in this world, that may make their lives com- fortable, they shall have for them and their children for ever, and* ings. *that*

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that with a peculiar sweetening, for through them they shall have God for their God, and they shall be his Children, also *Isa.* 33. 16. to 23. where fullness of peace and quietness is promised to the Subjects of this Kingdome, *vers.* 24. and exemption from all bodily troubles, which also with abundance of all things, is promised *Isa.* 35. throughout the Chapter, and *Isa.* 60. throughout; so *Isa.* 65. 13. to the end, it is meant of this Kingdome; for he saith that *vers.* 17. which is appoyed to this Kingdome only, *1 Per.* 3. 13. *Rev.* 21. 4, 5. of making new Heavens and Earth; and in this Kingdome shall bee long life, an hundred years shall every one have, and no Infant or any other shall dye sooner; they shall last long as a Tree, *vers.* 20, 23. and there shall be no sickness, or grief, or trouble, to consume their strength, and thus it shall passe from Father to Son, unto many generations that is, many hundred years, *vers.* 21, 22, 23. but the wicked among them, though they live long, shall bee cursed *vers.* 20 *Zach.* 14. 11. *Rev.* 21. 4. There shall be no more death, that is, not an exemption from a natural, but there shall be no violent or untimely death, by any grief, sickness and trouble, therefore when David was to have the Temple settled in his Son Solomon, it is promised the People should have a place of their own, and not wander or be afflicted any more, *2 Sam.* 7. 10, 12, 13. in reference to which it is said of this Kingdome of Christs, which was to come under the seventh Trumpet *Rev.* 11. 15. I say it is said of this Kingdome; and that with an Oath to assure us of it, That there shall be time no longer, *Rev.* 10. 5, 6. that is, no longer time for sin, misery and sinners to sway in the world: For of this it is principally meant, that old things are passed away, and all things are become new, *Rev.* 21. 4, 5. wherefore in the time and daies of this Kingdome it shall be as in Solomons time, *1 King.* 4. 21. The people of Judah and Israel were many, as the sand of the Sea, eating and drinking and making merry. In this time they shall plant, build, marry, beget Children from generation to generation in perfect peace, and though they shall dye at last, yet it shall be in a full old age; but their Children shall grow up in their room, for all the wicked in the world, shall either be ruined or enslaved, and Satan wholly restrained from tempting them to sin, or others to trouble them, and original corruption shall be kept in, as not to break forth in any grosse way, therefore no affliction shall be cast out upon them; but as sin shall so dwell in them as they shall need Christs righteousness to justify both them and their works (so that as they shall be lively sinners, though greatly sanctified) so shall death,

death, though no other affliction before death seize upon them. This shall be *the glory of the state of Christs Kingdome*, a middle state betwixt the state of ordinary Christians and Heaven, which most take for Heaven, *for Heaven is so high above our capacities, that wee cannot conceive it, till we have enjoyed this of Christs Kingdome*; and of this Kingdome there is almost all that we have said, recorded by way of Prophecy together in *Psal. 97.* which Psalm the Apostle shews is meant of Christ, *Heb. 1. 6.* because he applies to Christ what is said in this Psalm, *Worship him all yee Gods, or Angels*; for if Princes be called Gods, then much more may Angels be so called, who are *Thrones and Dominions*, and the Psalm it self sheweth its intent is the *Kingdome of Christ*; and so that in the Hebrews shews: for *chap. 1. 5.* having spoken of Christs birth, now of his eternal generation of his Person (*This day have I begotten thee*) and the birth of his humane nature in the fulness of time (*I will be to him a Father, and he my Son*) then he proceeds and saith, *when he brings him into the world*; that is not at his birth (of which he had spoke before) but at his bringing him to reign (for so the Psalm quoted carries it) *Christ shall come with his Fathers glory, and by his power, into the world to reign*; then shall the *Angels worship him*, for they shall wait on him as his servants, his *Dominion shall be over the earth*, that is, the continent and multitude of Iles, *Psal. 97. 1.* And it is said, *he reigneth*, because it is a sure Prophecy, and so speaks as if it were in present, as is usual in the Prophets to speak as in present of a future thing, *he shall reign with majesty and with justice, v. 2.* that is, *rewarding the righteous, and punishing the wicked, whom hee shall destroy round about with fire, ver. 3.* and his Majesty shall be evident to all, *ver. 4, 5, 6.* whereupon shall follow *shame and amazement to all sinners, ver. 7.* even to such as he kills not; which sinners are set out by one sin for all the rest, *viz. the breach of the second Commandment*, because of that is God jealous; and because a main sin in Popery, in whose daies *Christ shall come and set up his Kingdome*, is Idolatry against the second Commandment.

Thus also all they who are to enjoy the priviledges of this Kingdome of Christ, are described, *by not being infected with Popery, Rev. 14. 2. & 10. 4.* And therefore such only are said to *escape the person of Popery, whose names are in the Lambs Book, Rev. 13. 8.* that is, *inrolled to enjoy the Lambs Kingdome*, as is exprest, *Rev. 21. 27.* For as the Father hath a roll of all such as shall live in Heaven, (which is his Kingdome) so hath the Lamb for his Kingdome; and this is subordinate to that, whosoever is in one, is in the other

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ther: *And not only such are in the Lambs Book as escape Popery, but all Saints from the worlds beginning; for ever since was he slain, and thereupon had a Kingdome assigned him, and a Book, in which he enrolled all for whom he died, as Rev. 13. 8. As all sinners shall be ashamed, therefore when Christ reigns, so shall all Saints bejoyed, and especially the Israelites, (whose glory shall be chiefest, Psa. 97. 8, 9.) for they shall have at his Kingdome a Harvest of light or joy, Isa. 65. 14, 17. The seed of which sown in Gods purposes and promises, and in their holiness and afflictions; in which, though the Harvest of their Joy appears not, but is covered, yet it shall surely spring up at this Kingdome of Christs: And in hope of this, the Saints should greatly joy, all present, as shall be shewed afterwards; and in pledge of this, they have all present deliverances, uers. 10. Thus much for the evening, or first part of Christs Kingdome,*

A little disturbance
Christs
Kingdome
shall have.

Now when this Kingdome of Christ hath lasted so many generations, the slaves and tributaries to this Kingdome will be grown to multitudes, so prophesied of under the name of Gog and Magog, Rev. 20. 8. Ezek. 38. 39. *Upon whom the Devil shall be let loose, to stir them up to combine to ruine the subjects of Christs Kingdome; which Satan shall draw them to by some deceitful trick, Rev. 20. 7, 8. For if they were not deceived, they would never be drawn to assault the Saints, of whose glory and power they had experienced through so many generations: Which trouble to the Saints shall not be long, but for a little season, Rev. 20. 3. For it shall only be a violent and sudden assault, the Devil having been so long restrained, being now at liberty, will voluntarily, in a most sudden hurry, draw in all the wicked of the Earth to assault the Saints, but there shall not a hair of any of their heads fall to the ground (for they were set above all trouble at the beginning of Christs Kingdome) but Christ will suddenly come from Heaven, and with fire kill all these wicked ones, Rev. 20. 9. even every Mothers childe at this his coming; hee will leave one wicked one on the earth, whom he will not slay, for this is the only time for their death; Every wicked one must dye (as Heb. 9. 27) and then come to Judgement. And the wicked that live to the approaching of the last judgement, shall dye a violent death, every one of them in the world: and this is the third and last coming of Christ (which hath been only considered, and the former, namely, his second coming, hath been minded,)*

Christs 3d.
and last
coming.

Thus by his second and third coming, *Hee will ruine a world of nations, even all that are wicked, with a first death (besides their second death, to which he will condemn them at his last general Judgement,*

ment, Rev. 20. 14, 15.) even as it is said of him, *Psal. 2. 8, 9. Psal. 45. 5. Psal. 110. 5, 6, 7.* But at his first coming, when he came to live on earth, like one of us, *He came not to hurt any, but to save, Joh. 3. 17. Joh. 12. 47. And Christ slaies thus many when hee comes to reign, because his Footstool, which they be, is so much the higher, Psal. 110. 1.* and his glory the more: Therefore *Psal. 97. 7. in his Kingdome he is high above all;* therefore the Father also reprobates so many which are to be his footstool.

And this occasion will Christ take, to come to the last general Judgement: not any back-sliding of his people, but an assault of the wicked against his people; whom to destroy, *Christ will come from Heaven, and so begin the last general Judgement;* before which, he will also in a moment, in the twinkling of an eye, change the bodies of all his Saints that are not dead before, but alive on Earth at this his coming, *1 Cor. 15. 50, 51, 52.* which change is equivalent to death (for all must some way or other dye) but the wicked then alive on earth, shall be killed with fire every one of them, and not one left at this time: but the Saints then living shall bear a change of a moment, a great difference twixt them and the wicked, and he will raise up the dead bodies of the Saints, who lived and died during this Kingdome of Christ, and they together who were living at this last coming of Christ, but were changed in a moment, shall all together meet the Lord Jesus in the air, coming from Heaven again, and after this shall never be absent from him any more. Christ indeed went from them the two former times, after he came to them; but after this coming, he will take them with him, and they shall never be parted, because hee hath now gathered together all the elect, and ruined all the wicked, which was never done till now.

For this purpose, consider *1 Thes. 4. 13. to 18.* in which place the Apostle speaks not of the beleevers then living (though he speak it in their person) nor of them who should live at Christ's first coming to set up his Kingdome, for they shall not be killed, though the ungodly shall be then slain (as was shewed before) but the Apostle saith of them who should live when Christ is coming to the last general Judgement; for hee speaks of them who should not dye, but be changed in a moment, which befel not the Apostles, nor any Believers in those daies, but is to be the lot only of those who lived in Christs Kingdome; and that at the dawning of the morning of it, immediately before his coming to the last and general judgement; and they that slept, that is, died in the time of Christs Monarchy, should not be behinde them who were alive at Christs last coming; for they should be raised up first: for at the last coming of Christ he will come

How Christ begins the last general judgement.

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and joyne himself with them who were governing the world all those Ages of Christs Kingdome, and the Saints who lived and died during that Kingdome shall be first raised (that is, before the wicked) and then they that be alive shall be changed (equivalent to death) but though alive, they shall not prevent the dead, 1 Thes. 4. and then shall all the wicked be raised from Cain, Rev. 20. 9. to the end: This is the second and last Resurrection, so that they who live at Christs coming shall not prevent, that is, be with Christ before them that died, during that time of the reign of the Saints over the world, but one as soon as the other shall meet Christ. And so this place, in the Thessalonians doth not prove, that all Saints shall lye dead till Christs last coming to general Judgement, but they who after Christs coming, and setting up his Kingdome, shall live and die, they shall live and dye, they shall be raised again, and be with Christ, as soon as the Saints living when Christ comes: but the Apostle speaks of this far distant time, as if it were all one (as I have shewed before.)

The morn-
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Now when Christ thus comes and reigns over all the wicked, and changes the bodies of all living Saints on earth, and raiseth up all the dead Saints who died during that his Kingdome in which the Saints reigned, and raise up also all the wicked, dead, from Cain to the last wicked man (for all the wicked that were deadly dead all the time of this Kingdome of the Saints, at last they shall be raised up) and then is the Dawning and the Morning of the Day of Christ; compared with which, the former part of Christs Kingdome was but a Night (though in it self most glorious) for in it,

First, Christ shewed himself, but withdrew, and ruled by Sainrs raised up from dead; but now Christ shall never withdraw from this visible Throne, till he end all, and resign the Kingdome, and all be translated from Earth to Heaven.

2dly. Before all the Saints formerly dead, lived, but none of the wicked, and the Saints living on earth lived in a mortal way, and the Devil was only chained up; but now all mankind shall be raised up and live, and all Saints shall be glorified in body, as Christ is, Phil. 3. 21. 1 Joh. 3. 2. Whereas those of Beleevers, who lived in the first Resurrection, and ruled the world, had their lustre of glory, which held as Christ had the forty daies on Earth after his Resurrection, and all Angels and Devils shall be judged, and all tongues shall confess Christ to be Lord, whilst every Angel, Saint, Sinner, Devil, shall be absolved or condemned by Christ in his own humane Nature.

Thirdly, Before the Earth was full of Peace and Fruit as it could be, whilst inhabited by sinners, though sanctified, but now, in as

much as all mankind have dyed, or have been changed or translated, *the Earth and all creatures shall be delivered from the Curse, vanity and bondage* inflicted on them when Death was on Mankind, *and then shall all the Creation be in its primitive glory, as it was in the first Creation*, which is that it hopes for, *Rom. 8. 19. to 24.* For that place cannot be meant of the first time of Christs Kingdome, but of this last part of it; for all Beleevers (not onely some) *shall have the redemption of their bodies*, *vers. 23.* which all have not in the first part of Christs Kingdome: nor can it be meant of Heaven, for into that none enter but the Elect, but here *every Creature shares with Beleevers in a proportion*: therefore its meant of this general time of Judgement: during all which time (how long soever it be) and it shall be a long time (as we shall shew hereafter) *all the Creation, and every Creature shall be in its first glory, as when created*, and not in vanity and bondage, that is, not abused to other ends than God made them unto, namely, to *shew forth Gods glory*, and not to serve men in a way of sin: and all this *state of glory of every Creature shall be beheld by all men raised from the dead. Saints and Sinners, the one standing on Christs right hand, and the other on the left.*

Now, when this is, then shall that Judgement be which we call the *Of Hell. Day of Judgement*, *Mat. 25. 31. to the end, as Rev. 20. 10. to the end*; which finished, *the Saints shall be all carried with Christ for ever into heaven, and the wicked sent with the Devil into Hell.* Which hell shall not be that which is now called and used for hell, but another; for the hell that now is, is but a prison, and not the place of execution, and serves only to reserve condemned spirits, which have nobodies, till the execution at the last day, at which, this Hell that now is, *shall cease and be swallowed up*, *Rev. 20. 14.* Now, this hell which is at present either in the *Air or Seas* (for the spirits and souls of the damned wanting bodies, may be in either place, *because they do not soake up room as bodies do.*) The Sea is thought to be hell, because the Devils called their place the deep, *Luk. 8. 31. and did run their Hogs into the Sea*, as if there was their place. But some rather think that hell is in the Air, in that the Devils are said to be there, the *Prince of the air*; But if it be in the Air, its in a lower Region of it, for in the highest Region of the Air, or in the fire, which is next above it, is *Paradise*, and the place of dead Saints souls. But I think that hell should not be in the Air, because all the Air in *Scripture*, even where the birds flye, is called *Heaven*. But to be sure, in some of the places of Air, or in the *Waters is hell*, and not in the earth; perhaps

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haps its in these waters which are above, Gen. 1. 6, 7. Indeed the *A. possle sets out them in hell, by being underneath*, Phil. 2. 10. not to flee the place, for under the earth is nothing but the water and Air, in that the Earth is the centre and globe, environed with the Water and Air, and Heavens, but to set out their base and condemned estate, they are trod under foot *as the most base of creatures*, all other being on or over the Earth, and the dead Bodies are under the earth, *which yet must bow to Christ*: But the *Hell* which shall be the everlasting torment of all the damned, shall be all this lower and visible world, all the places of earth, water, air, sun, moon, stars, and the fire, called the *Heavens and the Earth* (namely, all the Heavens but the third and highest) that is, all that God made the first part of the first day, before he made the Light, which is also called earth, Gen. 1. 1. and the Heaven there is only meant the highest Heavens: For out of that Earth, which was a dark confused lump (and is therefore called a *Chaos*) vers. 2. God afterwards made the other lower heavens, as the light, that is, the element of fire, vers. 3. and the Air, calling it *heaven*, vers. 8. so that all these lower Heavens and Earth habitable, and every creature and ornament were made out of that *Chaos*, which God created immediately.

Now at the worlds end God will reduce all these to that *Chaos* which they were at first (*as hee doth mans body to that dust it was made of*) and leave no order, comfort, or delight, in any place, nor any light (therefore *Hell is called utter darkness*) but a meer place for their bodies to subsist in, which shall live without Air, because *they shall be made immortal*, to be tormented for ever. For the things which God immediately made out of nothing, shall never change (*as the highest heavens and the Angels in them, and the souls of men, and this Chaos called the earth*) but all other things, being made out of something, even out of this earth or *Chaos*, they shall after a time change, and so all this World shall come to in Earth or *Chaos* again, Rev. 20. 11. *at the last Judgement the earth and heaven vanisheth for ever*; that is, the earth and heaven made out of the *Chaos* the second and third day, Gen. 1. 9, 10. *and they and all works in them returned for ever to a Chaos*, or first dark earth and lump again. So that this visible world is but as a Stage, on which God, and man, and devils shall act their parts, and then it shall be removed, and all the furniture thereof, which also is deserved for mans sin for whom it was made, and on whom God bestowed it: *and (surely) if Christ had not step'd in, and upheld it*, Heb. 1. 3. *it had run into this Chaos so soon as man sinned*, for confusion is sins proper effect,

but Christ took it up, and upheld it, because he meant to have a Kingdome in it: which had, and resigned, then shall the world turn to confusion, and become that Chaos on earth made at first, and so the place of sinning shall be the everlasting Hell, and men of earthly minds shall have an everlasting earth (as it is called, Gen. 1. 1. but not so comfortable as this is) to be tormented in: And thus as God in an eternal Counsel had ranked all reasonable creatures into an eternal estate of two sorts, joy or pain, so hee did make in time two places, Heaven and Earth, immediately out of nothing, to be eternal places, the one of Joy, the other of Torment.

Thus you see when Hell was made, but it was quickly covered, and shall not bee unconvered till Christ doth it at the last day; at which time when Christ hath all enemies under his feet, even death (for after the first resurrection none shall dye any more) and Hell, that is, then present, Hell that now is, 1 Cor. 15. 26, 28, Rev. 20. 14. Hee casting away all death and Hell, that is, swallowing up all misery in Hell torments, then he resigns his Kingdome, that is, his administration of things to God, and leaves this world to what it was at first, and would have been so soon as man sinned, if he had not sinned in, and all Angels, Devils and men fall into those eternal states and places in which God the Father beheld them in his eternal decrees of Election or Reprobation, and so the Fathers Kingdome come in, namely, that eternal estate which is called his Kingdome, Mat. 13. 43. And as all counsels about the creature begin in the Father, so they end in him, and he is for ever all in all through the Son and holy Ghost, 1 Cor. 15. 28. Thus much for the manner of Christs Kingdome.

Thirdly, consider we the time of its continuance, how long it is to indure, as every age of mankind (as well as every man in particular) and every Monarchy; for Christs Kingdome being in the world, is also to receive a period or end, though yet this Monarchy of Christ hath no end (as wee shall shew anon) in some sense, yet in a true sense it hath an end, and shall be resigned and finished, or as that Text so oft quoted sheweth expressly, 1 Cor. 15. 24.

Now to finde out its time of expiring, and shew how long it is to last, it will be considerable that there is of Christs Monarchy a double time, ^{As his periods were} One is, the evening, or first part, the other is, the morning, ^{14 generations,} or latter part. Now it is the first part or Evening, which is usually taken for Christs Kingdome, and is that of which we are now speaking, and the duration of it is expressly determined by the Scripture, ^{which} which

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which saith, *it shall be a thousand years*, or ten generations, *Rev. 10. 4.* it is observable, that in all other Prophecies, times were obscured, by speaking generally (as *a time, times, &c.*) or at plainest, putting daies for years, as *Dan. 12. 11, 12.* but here is plainly said, *a thousand years*, so that it is not to be questioned or interpreted as a dark saying, for so we should sleight and sin against Christ, *whose Death and Resurrection bought this opening the Book, Rev. 5. 6, 7, 9.* that whereas before all Prophecies were sealed up, as *Dan. 12. 4, 8.* now they be open, as *Rev. 5. 6, 7, 9.*

I know, the taking this in the Revelation, of *a thousand years* literally, hath for a long time and of old, and to this day, been condemned by worthy men for an Heresie; But God left the next Ages to the first after the Apostles, to fall into divers mistakes, for the bringing in error and darkness, out of which Anti-Christianism was to arise, for many generations; amongst which, this was one, That they abused this sweet and refreshing Prophecie of Christs Kingdome lasting *a thousand years*, and perverted their opinion of it to a kinde of Mahometan Paradise, of sensual and sinful pleasures. Wherefore holy men taking up that opinion as they said it, never examined it, to finde the gold, and separate it from the dross, as it was done also (and is to this day with divers other opinions by Popery abused) and so they found out a spiritual sense of every Scripture; which contained any thing about this Kingdome of Christ; and carrying it spiritually they rejected all literal sense in it: and they were not wholly mistaken, for there is a spiritual sense in most of those Scriptures, besides a literal (as was shewed before) that which is literally applied to this time of Christs Kingdome, *Rev. 21. 4, 5.* is also spiritually applied, *2 Cor. 5. 17.* but their error was, that though truly they expounded these places spiritually, yet, they rejected all literal sense of them; whereas, besides their spiritual sense, they had a sense literal, respecting this time of Christs Kingdome. And it is clear, that beyo^d the first Age, even an hundred years after Christ, it is recorded by one who lived in the daies of the Apostle John, who was the last Apostle, it was the joynt opinion of all beleevers, that Christ should have a Kingdome on Earth, which should (after it was come to perfection) endure *a thousand years*. And this is the time which I call the evening or first part of Christs day, and its duration, besides the time of its imperfection, or embryony, before it be settled. Now, there was nor any of the foregoing Monarchies of the world, which in full state and strength endured so long. The first Monarchy, the

Babylonian, was but seventy years the Grandfather, Father, and Child; and so we might shew of the rest, that they were much short of this of Christs continuance. Yea, that of Israel, which foresheiwed this of Christs, rose but up in Saul and David, was perfect in Solomon, and declined in the next, in Rehoboam.

Now, when these thousand years are expired, there shall be a little interruption for a while, Rev. 20. 3. by the letting loose of Satan, and his stirring up Gog and Magog to disturb this Kingdome, Rev. 20. 3, 7, 8, 9. but it shall be but a little while; only a Combination and an Attempt, but no hurt, but fatal ruine to the enemy (but till the thousand years be expired, there shall not be any attempt against the Kingdome) And when this interruption of Cloud is blown away, there shall arise the Morning or latter part, and most glorious time of Christs day and Kingdome (that which we call the last Judgement) which shall last a great while: indeed the Scripture sets not down the time how long this shall last, but it is evident it must last a long while.

First, I know not, but it may last, a thousand years, as the other A further is to do, because this is the time in which Gods Mercy, Justice, Truth, description of the Power &c. is to be gloriously revealed before all Mankind, and De- on of the evils, and the Truth of every Tittle of Scripture cleared, and the Re- Morning or sion and Righteousnesse of all Gods administrations to Men and Devils most glorious part revealed, Rom. 2. 5. So that every sinner is to be silenced in his rea- Christs day sonings, or convinced, that he said and thought amiss, Jude 14. 15. and King- dom which Now this must require much time.

Secondly, This is the time in which Jesus Christ is to Triumph, judgement, and Lord it over all reasonable Creatures, to bee worshipped and shall acknowledged by every one in Heaven, Earth, and under the last voy Earth, Phil. 2. 10. 11. which is referred to this time, Rom. 14. long. 10, 11. For, during the other part of Christ his Kingly Reign in the thousand years, he is not alwayes visible; but if hee were, yet they under the Earth, the dead Reprobates from Cain to them that were slain when he set up his Kingdome, do not bow to him, and with their Tongues confesse him; and the Devills then are Chained up, but they do not bow to him: but at this time shall Christ sit on the Throne of his Glory, and every knee shall bow to him, and every Tongue shall confesse him Lord; therefore surely it shall be no short time. In all the time he is to have when he resignes, the Kingdome and people are divided according to Election and Reprobation: Wherefore this being all the time, surely it will be a long time

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This is the reward of his great suffering, a Reward having respect to all Creatures. (though in respect of the Elect he hath another reward) Phil. 2. 10, 11. Therefore God hath given him this Name: Of this, God hath much spoken of to him, Psal. 110. 1. and to his enemies and people, and Christ hath sitten waiting till it is done, ever since his Ascension. Heb. 10. 12, 13. Therefore surely God will not huddle it over in a small or short time. God hath given a long time to every work, to Satan, to Antichrist, and will he straiten Christ in this his time? When works in which God is glorified but by accident, have a long day; shall not Christs day be long, in which God is so directly glorified? Phil. 2. 11. There can bee no work, besides Heavens Glory, so pleasing to God and all Saints, and so comely in its self, as this, for Christ to sit on the Throne, and all knees bow to him. Therefore as we do with workes comely, and very pleasing, God will draw it out, and lengthen its time.

Thirdly, Because the solemnity of it were to little purpose, if it were not to last long (*as we deride great preparations and pompe for a short shew*) *the whole Creation Groans for the Liberty and Glory of this time, Rom. 8. 19, 22. for this place, as was before shewed, is necessarily meant of this last and generall Judgement, and only of it, every Creature in specie or kind shall be eased of the vanity which Mankind sin and Gods Curse hath loaded it withall, and shall have its primitive Glory which it waits for, and it shall last but till this day of Judgement lasts. Now to what purpose were that omnipotent restitution of all things, and that large expence of rich Majesty and Bounty, to cloath all creatures with Glory, if it were to be but for a little season; surely, this is all the time in which Sinners and Saints, good and bad Angels, shall be in one place, and in which Mankind shall behold the Glory of this visible world made for them, and subjected to them in the Creation: therefore the time shall be long.*

Object. But if this time be so long, the Saints shall be kept long from Heaven.

First I answer: God that hath eternity for them in Heaven, may lengthen out their time, in this world, and yet recompence them.

Secondly, This is a Heaven, a Paradise, and fit and next preparative for Heaven: who can lose by being kept from Heaven, by beholding Christ his most glorious Triumph over all Creatures.

Object. What shall be done, to take up so much time?

Ans. All Gods Attributes shall be set open before us, as he hath declared

declared them in the Word, by Creation, Providence, Redemption; and Christ his highest Kingly Glory shall be shewed us, on which alone we might gaze a thousand years, with great joy: the whole Scripture in every tittle of it shall be shewed to be fulfilled, how every act of God in the world is according to it, in ruling the world by the Word, and by it made it, and according to this word shall be shewed to us, the reason of every dealing of God, with Saints and sinners, and all the works of Angels and Devils which are infinitely more and greater than Mankind, because they have ever wrought since the world began and are mighty in wis and spirit, and all the world of mankind shall be revealed to us all, yea the ends, intents, and connects of mens hearts shall be made manifest not only to the mans self, but to every one.

In a word, every Act of reasonable Creatures, being immortal Creatures (though the body once dye) is immortal, the Thoughts, Words, Acts, and shall not only abide for ever in Hell, or Heaven, but shall be revived and brought forth before all the world in this great day, inasmuch as every thing was in Gods sight, it shall be openly shewed before all the world, this is taught when it is said, Every thing shall be made manifest; for this is to make them manifest, when they be declared before all.

And all those works from Adam to the last of mankind shall be orderly and clearly proceeded in by Books, Rev. 20. 12, as in a Court of Justice, wherefore we need not run hazard to know what is done in other places, for we shall see and hear all one day, and this may well take up much time though by an infinite power God will do it, yet it shall be done by Christ, as man, and before men & therefore leisurely.

Now when this work is dispatched, and the final sentence is pronounced upon all Creatures, both the blessed and cursed, as is expressed, Mat. 25. 31, to the end, then will Christ resign the Kingdome to his Father, and this world, together with his Kingdome shall end.

Object. But you will say though this be long that Christ shall reign, yet it's not ever, but it's said that he shall reign for ever.

Ans. I answer, it is said to be for ever, though it is thus, and at this time to end (as the Apostle saith expressly, he shall then resign) yet its said to be for ever.

First, because its to be to the worlds end, and the end of time, and therefore is truly for ever; as Adoses Statutes were said to be, because to last till Christ came, and the end of that Discipline; Christ and his Saints shall stand on the earch at the latter day, Job 19. 25. that it shall be the last who shall rule and possess the Earth, for so soon as they resign, all this world shall end.

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Secondly, because this Kingdome shall never be swallowed up by any other or after *Monarchy* (as the former were by the latter, and all by this of Christ) therefore it is said, *Dan. 2. 44. It shall not be destroyed, it shall not be left to other people.*

Thirdly, because it lasts long, yea longer then ever any *Monarchy*, and we say of long lasters, that they last ever.

Fourthly, because though his Kingdome be resigned, yet it is but a translation, or swallowing up of it into glory; it remains, but is perfected not in the Sons, but in Gods hand; not in this world, but in Heaven.

The estate also of the Church shall never decay in grace or peace; though once it shall be assaulted, and the Saints after this Kingdome shall never dye, they who lived and dyed before it began, were raised up and dyed no more, they who lived in the 1000 years of it dyed, but together with the Saints found alive at Christs last coming, they are raised up and changed, and are all with Christ during the last Judgement, and when it is done, they with him go into Heaven, and are ever with the Lord, 1 *Thef. 4.* therefore in these regards is that true, *Psal. 102. 27, 28. God hath no end of years, and the Children of his servants shall continue, and be established before him,* that is, abide for ever in glory as he is. Thus much for the third thing, the duration of Christs Kingdome, how long it shall continue, and when it shall end.

Now followeth the fourth thing to be considered, namely the beginning of this *Monarchy*, when the time shall come that it shall be set up.

This *Monarchy* of Christ is to be the last in the world (as it is to last to the end of this world) and therefore it is to begin when all the four *Monarchies* are expired and ended, *Dan. 2. 34. this stone is to smite the Image on the feet,* that is, it is to be set up, when the *Monarchy* is passed the head, *Arms, Breasts, thighs,* and is come to the *Legs,* and that in the feet or Toes of it, which is the fourth and last *Monarchy*, namely the *Roman*, after it is divided into the *East* and *West Monarchy*, and their *Western* is broken into many petty Kingdomes, then when their Reign is expired, shall the *Monarchy* of Christ come, *Dan. 2. 44.* In the daies of these Kings, not one, but many, when many Kingdomes are made up out of the *Roman Monarchy*, shall God set up Christs Kingdome: so *Dan. 7. 3, 27, &c. Four Beasts,* that is, *States and Monarchies* (though called *four Kingdomes*) The first, was the *Babylonian*, then in being, and expiring; the second, the *Medes and Persians*; the third, the *Grecians*, under *Alexander*, as a *Leopard*, and with wings swiftly over-coming the world; the fourth the *Roman*, which was stronger, and more stronger then all the former, because

because of the many changes that should be in it, as *Ten Horns or Kingdomes* rise out of it, and among them, another fearful little *Horn* *Dan. 7. 7.* which is interpreted, *ver. 9. 20, 23, 24. &c.* The sum of which is, that after the Romans Monarchy, was parted in two Legs, the Eastern and Western Monarchy, in this Western Monarchy (for the Eastern, which contain now the Persian, and much of the Turk, Tartar, &c. he passeth over) in that the Churches were in those daies to be in the Western parts of the world; I say in this Western Monarchy, should ten Horns or Kingdomes arise, and among them another little horn most blasphemous. Now by the ten horns, are meant ten Kingdomes, which rose out of the Western Roman Monarchy, and by the little Horn so blasphemous, is meant the Papacy, which rose up among or together with their Ten Kingdomes, as is. exprest *Rev. 17. 12.* For, about the same time that the Bishop of Rome usurped Papal Dignity or Authority, these Kingdomes, in Europe, began to be set up, and to become several distinct Kingdomes; but by the little Horn, is meant the Papacy, as appears, because of its base words, *Dan. 7. 8. 21, 25.* and its continuing for a time, times and half a time, is only applied to the Papacy. *Rev. 12. 14. Dan. 12. 7.* and is the same time named in the same phrase; and the same Oath, which in reference to the Papacies, prevailing is used *Rev. 10. 5, 6.* and therefore he saith, *time shall be no longer*, expressing the end of the Papacies prevailing by the general phrase of the time, because it was prophesied of in *Daniel* in those dark phrases of *time, times and half a time*; now whereas it is said to rise up after the Ten: whereas *Rev. 17. 12.* the Beast or Papacy is said to be one Horn with the Ten to be ruined, *ver. 16.* whereas this roots up three of the ten Kingdomes or Horns; I think in *Daniel* is meant the whole Kingdom or the Papacy, but he instanceth in the last Edition of it, in which somewhat of the Popedome shall be ruined, but yet shall be Papal and Antichristian (as perhaps the faction of Jesuits) but this going immediately before Christs Kingdome and lasting to it, as *Dan. 7.* declares, it must be meant of the Ten Kingdomes with the Papacy, because the *Revelation* shews that these immediately go before Christs Kingdome, and are swallowed up by it. *Rev. 12. 2, 3, to 16. 2 Thes. 2. 8. Rev. 1. 7, 12, 13, 14.* Wherefore to find out the beginning of Christs Kingdome, we must search out how long this part of the Roman Empire, which fell into ten Kingdomes, and the Papacy shall endure, for their end is the beginning of Christs Kingdome.

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Now, how long this Papacy shall last, is told *Daniel*, but hiddenly, and sealed up, so that he could not understand it, because it was about the Gentiles converted, which was a Mystery not known till Christ came, *Dan. 12. 6. 7, 8, 9.* But in the Rev. Christ by his death purchased the privilege to open this secret, *Rev. 5. 4. to 11.* therefore *Rev. 10. 2. 5. 6.* Christ comes with the Book open, whereas to *Daniel* it was shut, and takes the same oath that he did in *Dan. chap. 12. 7, 8.* because it is about the same thing, and shews what is meant by *time, times, and half a time*, which in *Daniel* were set down in these dark words, which none could interpret, he saith that it is meant of the seventh trumpet, *Rev. 10. 6. 4.* more plainly, *Rev. 11. 2. 13.* that is meant of 42 months (containing months by the Moon) or 1260, which is all one; thus also, *Rev. 12.* speaking of the same thing, *verf. 6.* he saith it was 1260 daies, and *ver. 14.* it was *time, times, and half a time*, which is *Daniel's* phrase; so that they shewed *Daniel* so darkly, that none could interpret it, but Christ expounded it to be 42 months, or 1260 daies, a day signifying a year, thus long from the beginning of the 10 Kingdomes in Europe, and the Papacy shall prevail over the holy people and Saints of God, and then shall it be no more, but Christ will come and set up his Kingdoms.

But then the great question is, when the Ten Kingdomes and Papacy began in Europe?

I answer. *Historians* are divers in account, some four or six years, but about the year of our Lord and Christ 400 or 406, the Bishop of Rome began to usurp Papal Power, and about that time some of the ten Kingdomes in Europe began to arise; now let us reckon it 406 when it begun, and this is the last account; then add to 406 the 1260, and it maketh 1666, which is the time made the number of the Beast, *Rev. 13. 18.* that is the Papacies Duration, *Dan. 5. 26.* The Kingdomes is numberd and finished, in which number the millenary or thousand is left out, because it comes feldome, as we use to say; the Spanish Armado coming against us was overthrowen in 588, and the Papists Ponder-treason in 605. so then the end of the Papacy is to be Anno 1666: For the conceiving of which, wee must interpret that, *Rev. 11. 1, to 15.* where by the Temple and them that worship in it, is meant true worshipping, and truths about worship, which God would preserve from the prevailing of Popery; where by the Court and holy City is meant, the general and common sort of Protestants, over whom there should be a prevailing, and that by Popery, which is meant by the Gentiles, as Rome Christendome, or rather

now *Antichristendome* is expressed by *Rome, Heathenish*, vers. 8. the City where (by whose power our Lord, that is) *Christ, was crucified* (for by the power of Rome when it was *Heathenish* did they crucifie Christ) now this place meaneth not *Rome as it was Heathenish*, as we shall shew anon, but describing it by what it once was, it also calls the subjects, that is, the Popish Gentiles; so that the sum of the second verse, is, that Popery should prevail over true Christians 42 months, during all which time, there should be witnesses of God against Popery, vers. 3. who in a sad and low estate, in sackcloth should oppose Popery, and that as long as Popery prevailed, for 1260 days are the same with 42 months, that is also expressed, *Rev. 12. 6, 14.* And when the time grew up, these witnesses who were but single persons, shall grow to be both in *Magistracy and Ministry*; and therefore are called two, that is, of two ranks to be Christians, and therefore are called *two Candlesticks*, *Rev. 1. 4.* that is, Churches; and these witnesses shall vex and plague the Papacy, *Rev. 5: 6.* but when their time, and also the Papists draw towards an end, vers. 7. Indeed our Translation reads it, when they have finished their testimony; but it is better read according to the Greek; and this scope of the place (when they are finishing) that is, when their time of conflict with the Papists draws towards an end, then the Beast, that is, the Papacy; for so it is called, shall war and kill them; and they lye dead in the streets, vers. 8. that is, in the streets of Rome; for it was Rome's Authority, by whom Christ was crucified (as I said before) and yet here is not meant the same state of Rome, in which it was when it crucified Christ; namely, *Heathenish*, as some expound it; for it was called *Egypt*; and *spiritually Sodome*; which *Heathenish Rome* is not; for a special appellation of wickedness is only proper to *Rome Antichristian*, but the Act of *Heathenish Rome*, in crucifying Christ by her Deputy Pilate, is here mentioned to cast a hatred upon the *Antichristian State*, which is in the same place, when being *Heathenish* Christ was crucified, as because this State, *Antichristian* was now crucifying of Christ's Servants and Christians, as the *Heathenish State* did Christ.

Now, by the Streets in which they shall lye dead, is not meant strictly the street of the place *Rome*, but the places under the power and Jurisdiction, whatsoever Kingdoms they be, as Christ was not crucified in *Rome*, but in *Jerusalem*, by the Authority of *Rome*, for the City *Rome*, called *The great City*, and *Babylon*, is taken two waies in the *Revelation*, sometimes more largely ; for

for all the places and Kingdomes which are under his Papal Power, and so it is a *City of great Strength*, that is, *Ten Kingdomes in Europe was under her Papal Power*, Rev. 17. 13. and so it is here taken, and by the streets are meant any Kingdome under Papal Power; thus it is also taken, Rev. 16. 1. but sometimes it is taken strictly for the place and City of Rome, so it is called the *Beasts seat*, Rev. 16. 10. and is meant Rev. 18. 2. by that *Babylon* is to be so destroyed; so that the meaning of this *killing of Witnesses*, is that Papal Power from Rome shall kill and lay dead the Orthodox Protestants and Christians, who oppose Popery in every Kingdome, that is, under Papal Power, and by that time the Period of the Papacy, namely, 43 months, and of the Witnesses, viz. 1260 daies, grew towards an end, that is, towards Anno Domini 1666, shall have fully slain all bold oppressors of it, either in Magistracy, or Ministry, and all the Christians reformed, but by killing, we hope, is not meant the shedding of their blood, because it is said, *They shall rise again* (which they should not so soon if they were killed) but a civil Death, by suspension and putting them out of Office, and suppressing them, so that they shall not dare to oppose, but the fear of Law, and the Peoples Tumult shall keep them from shedding their blood, which is meant, by the Peoples not suffering them to be buried, Rev. 11. 9. for if they were slain indeed, no people would keep them from burying, but being suppressed, they keep them from being killed; and within three daies and a half, that is, three years and a half, after they be all suppressed, a Spirit that is of Courage shall come on them, and the people and they shall recover, and do more against Popery than ever, and put more glory, which is meant by their ascent to Heaven vers. 11, 12, in all (both dying, arising, ascending, alluding to Christ.)

And then a tenth part of the City fell, vers. 1. 3. not strictly the people of Rome, but largely the Jurisdiction, one of the ten Cities in Europe, which were under Romes Papal Power, in whom the Witnesses were slain, shall be an Earthquake, that is, by a Commotion of people, result from Romish Religion, and reform, perceiving how Papal Power hath slain her Witnesses, and abused them; and this it is thought will bring in the fifth Vial, Rev. 16. 10. which shall be the ruine of the City of Rome, which is only the fear of the Beast, or Papacy, whose fall is celebrated, Rev. 18. By which ruine of Rome, the Kingdome of the Papacy shall be darkened, Rev. 16. 10. but not totally ruined, till the seventh Vial, vers. 17. 19. which is the seventh Trumpet, and the beginning of Christs Kingdome; therefore it is said, that *Christs coming shall slay them*, 1 Thes. 2. 18.

But yet at this ruine of *Rome*, the Head and Empire of the Papacy shall be broken, and so ended (though it shall breathe a while after) therefore to this time is the Papacies and the Witnesses continuance prophesying numbred from their first beginning, 42 months, and 1260 daies, which expire *Anno Domini* 1666, and by three years and a half before this shall the Papal Power have support in *Europe*, against all the opposers of it, in *Ministry*, or *Magistracy* or *Christians*, but by that year 1666, they shall recover again, and draw off one Kingdome in *Europe* from the Papacy, and ruine *Rome*; and this is that *Woe* which ends the Sixth Trumpet, Rev. 11. 14, 15.

And if yee object, that more than one of the Ten Kingdomes in *Europe* are already fallen off from *Popery*.

I say, they shall all Apostatize again to *Popery*, as we shall shew anon, and yet one of them shall return again to the Truth at the time forenamed.

And this is the trouble on the *Gentile Christians*, namely, a wearing of them out by the *Roman Western Monarchy*, which is become Papal, and shall oppress them all the time; and towards her end, shall suppress all her *Witnesses*, Dan. 1. 20, 21, 23, 24, 25. all which trouble to the Saints goeth before Christs coming, which shall quickly follow after the slaying of the *Witnesses*; as a preparation to which, shall be the Resurrection of the *Witnesses*, the fall of the tenth part of the City, and then quickly sounds the *Seventh Trumpet*, which brings in the Kingdome of Christ, Rev. 11. 14, 15. even at the beginning of it, Rev. 10. 7. For by the Mytery of God, is meant the Kingdome of Christ, as it is explained, chap. 11. 15. So that there is hope from 666 forwards, things will go well with the *Protestants*, or *Gentile Christians*, till the thousand years begin, except one assault, which shall not hurt, but fear them, and is to usher in the coming of Christ, of which anon we will speak.

Now besides this, wee have another reckoning which *Daniel* gives us, and that more plainly than he did this; for this concerning the *Gentiles*: was shewed him in the hidden words of, a time, times, and half a time, but when it was to begin, and to be reckoned, it was not shewed him, but another is revealed to him more plainly, because it concerned his people *Israel*, Dan. 12. 11, 12. that is set down when the account shall begin (and plainly a day for a year, as was usual in the Prophets phrase, and as *Ezekiel* 4. 5, 6.) And this is to shew when the *Jews* should begin, and be converted to

Christ, and when they should be ripened, and Christ come and set up his perfect Kingdome, which was to be with the Resurrection of many dead Saints, and to last a *Thousand years*; for he expects some work to be done, the time of which decipherers, and that is that work of which there was speech, *And as that time thy people shall be delivered, &c.* for that answer, *vers. 6, 7.* is only to a branch included in the former words, but not exprest about the *Gentile Christians* which, and the Answer, *Daniel* understands nor; but that finished, he shewed *Daniel* some that he understood about the *Jews*; therefore he speaks in the phrase of Sacrifice; and I say, he first shews when the *Jews* shall be converted, and that he saith should be 1260 daies, after the daily Sacrifice is taken away, &c. and the Abomination that maketh desolate, set up, so that if that we finde when this was done, then 1260 dayes, that is, years after, shall the Conversion of the *Jews* be; and 45 dayes, that is, years after, shall be the Resurrection of Saints, coming of Christ, and the *Thousand years* begin.

Now the Scripture mentions two things, in which the abomination was to be set up, one was, a while after the death of Christ, the cutting off the Messiah, which Christ makes an immediate fore-runner of the ruine of *Jerusalem*, *Mat. 24. 14, 15, 16.* and this is spoke by *Dan. 9. 27.* The Sacrifice shall cease; and the over-spreading Abomination making desolate; and a while before, *ver. 26.* the Messiah shall be cut off; this was done some years after Christs death, a year or two before the last ruine of *Jerusalem*, by *Vespasian* and *Titus*; for the faction in the City suppress the sacrifice, and made the Temple their *Randevouze*, and so abominably desiled in. Now this was only a sign of *Jerusalem's* ruine, and a warning to Christians to flye out of the City; and if we should count from this the number of years here set down for the bringing in the *Jews*, it is long ago expired.

But there is another time wherein the Sacrifice was stained, and Abomination set up, and that was in the Reign of the Emperor *Julian* the Apostate, who reigned in the year of our Lord 360, or 366, and set up *Heathenism*, that Abomination, and indeavoured to set up *Judaism*, to root out Christianity, and therefore attempted to set up Sacrifice, and re-build the Temple: but by Earthquakes God cast all down: and whereas the Foundation of the Temple was never raised, those Earthquakes cast up those stones, so that as Christ saith, *Not a stone was left upon a stone (which there was till this time.)* Now then, this is the time when we must begin to account.

And if you object, That in these daies it was no hurt that the Sacrifice

crises was stopp'd, because God had suppress't that worship.

I say, so he had at that time before spoken of, *Dan. 7. 27.* of which our Saviour Christ speaks, for it was 36 years after Christs death: yet because it was a famous thing, some have conceited it served well for a mark when to begin an account. If so, then unto 360, or 366, in which this was done, let us add the 1290 daies, which is the time how long from this it should be before the Jews should be delivered, and it makes 1650, or 1656 years of the Lord, about which time, as some have supposed, the *Israelites* may be delivered, by being called to Christianity, both the *Jews* (who are two Tribes, which were in Christs daies) and the ten Tribes, which are *Israel*; and from this time of the Conversion of the *Israelites* for forty five years after, are the twelve Tribes to suffer great troubles: Therefore *Dan. 12. 11.* after 1290 daies, he saith, *He is blessed that comes and waits unto 1335 daies more*, that is, forty five years after, for to that time the troubles will be such as never were; *Dan. 12. 1.* namely; to the converted *Israelites*, but not to the *Gentile Christians*, for these have been troubled by the *Heathen Roman Emperors* a long while, and after that by the *Beast* which succeeded them, viz. the *Papacy*, all the time of the *Papacy*, and heavily afflicted at the end of the *Papacy*, by slaughter of all their witnessles; therefore they, from thence forward, shall have quietness: but the twelve Tribes, who till 656, lived without Religion, being converted to Christ, shall have sore trouble for 45 years after (as their Fathers for forty years wandered in the Wilderness after they were come out of Egypt, before they entred Canaan) by the latter daies of which time, the remains of *Papacy* (after Romes ruine) will have spread and got some head again, and joyn with the enemies of the twelve Tribes in the East, and so generally both *Mahumetans*, *Heathens*, and *Papists* will combine together, to ruine the *Jews*, and all other *Gentiles*, who be true *Christians*, to save from which ruine, Christ will come from Heaven, and ruine with fire all these Nations of the wicked, *Rev. 16. 15.* to 17. And the seventeenth verse is the seventh Vial, or Woe of the seventh Trumpet, *Rev. 11. 14, 15.* whereby as *vers. 18.* the Nations being angry, Christs wrath came and destroyed them; and then will Christ set up his Kingdome, and begin the thousand years, and raise the dead Saints: And this coming of Christ will be sudden, as a Thief hee will steal in on the World, *Rev. 16. 15. 2 Pet. 3. 10.* Which shews, that Peter speaks of this coming of Christ, and not of the worlds end. Therefore of 45 years after 656, Christ speaks to

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Daniel, chap. 12. 12. He shall then stand in the lot, that is, he with the rest of the dead Prophets and Saints shall be raised up from the dead. So that it is likely, that Christs coming from Heaven, and raising the dead, and beginning his Kingdome, and the thousand years will be about the year of our Lord 1700, for it is to be about 45 years after 1650, or 1656.

But yet I conceive, that there may be some Conception or more remote beginning of Christs Kingdome sooner; even presently upon the end of the sixth Trumpet, which brings in the Resurrection of the Witnesses, and *fall of the tenth part of the City*, and that by the beginning of the seventh Trumpet, which followed presently upon it, about the year 1666. For it is said, upon the blast of the *seventh Trumpet, that the Temple was opened, &c. Rev. 11. 15. 19* and so *Rev. 15. 5.* which is the same with the other, as hath been shewed. Now the *opening of the Temple* is the Revelation of Gods truth and worship more clearly then was before, and so a state of greater light and purity of worship then was before, which seems necessary to follow upon the Resurrection of their Witnesses, and their assention or taking up to God, and yet this is made the Worke of the seventh Trumpet. Therefore I think that the seventh Trumpet may begin presently after the ruine of Rome *Anno Domini 1666*, and bring in a pure state of Churches, and yet Christ not to come and begin the *thousand years*, till *Anno Domini 1700* for surely, in the *thousand years* there shall be no Temple, as was shewed before. If therefore the *thousand years* began at the first entrance of the *seventh Trumpet*, when and where should the *Temple be opened, which was measured*, *Rev. 11. 1.* to be preserved and used, and goeth before the new *Jerusalem*, or the *thousand years*, *Rev. 3. 11, 12.* And whereas it is said, *the mystery should be furnished so soon as the seventh Trumpet sounded Rev. 10. 7. and that the Kingdomes were Christs, Rev. 11. 15.* I suppose it may be truly said, since so great a Reformation shall be presently therewith, and within so few years after, *viz.* some thirty four years, the full setting up of the Kingdome.

Now, having found out when Christs Kingdome, or the *thousand years* shall begin, it is easy to guesse, when the time of the last generall Judgement and the Worlds end shall be: A Question which Christs Disciples asked him. *Mat. 24. 3.* but he saith, *neither Angel nor he himself, as a man, knew, vers. 36.* that is, in those dayes, but it was lockt up in the Fathers secrets. Indeed, *Daniel* had a mark given him, by which we do find out the beginning of Christ his

King-

Kingdome, namely from the time of the *Sacrifice ceasing* 1335. *dayes*; yet hee knew not when the time was of the *ceasing of the Sacrifice*, nor how long Christs Kingdome should last, at whose ending the day of Judgement should begin: so that not for himself, but for us, was that revealed to him, as 1 *Pet.* 1. 12. But after Christs sufferings, and Ascension, all the Fathers secrets were opened to him, for he was worthy of it, and he reveals them to the Churches by *John*; he opens the meaning of *Daniels time, times, and half a time*, (which no Creature could expound) to be 42 months, or 1260 dayes; he tells expressly, that his Kingdome should last, after it was fully settled, a *thousand years*, and then should be a little season of disturbance, but no hurt to his people, and then comes the last Judgement, and the end of the world, *Rev.* 20. 3, 7. to the Chapters end.

Thus we have some comfort, in that there is hope the troubles on us *Gentile Christians* shall cease about 666. But untill those days, we are like to see sad times, even till *Anno Dom.* 1666. For it is to be feared, that *Popery* shall again over-run *Europe*, and bring back under Papall power every King in *Europe*, and so suppress all opposers in every Kingdome by Papall power; as appears by these Arguments.

Argument. 1. First, in *Rev.* 17. 12, 13. it is spoken of a double giving up of the *Ten Kingdomes* in *Europe* to the *Papacy*, and again *vers.* 17. which may seem both one; yet it will be found of him who ponders them, to be diverse and severall times: For in the former it is only said, *They had one mind to give their power to the Beast* (that is, to the *Papacy*) at that time they were all alike ignorant and superstitious, and so the *Papacy* easily devoured them, but in the latter place it is said, *God put it into their minds to agree and do it*, that is, at this time they were not all alike: some of the Kingdomes had Light and Reformation, and had withdrawn from *Rome*; yet by some special over-ruling Providence (in respect of which, it is said, *God put it into their hearts*) they who had departed from *Popery* shall revolt, and by some Agreement or Covenant with the rest, all joyntly shall again give up themselves to Papal power: so that it differs much from the former Act, and seems to be a second Act of the *Ten Kings*, that is, of so many as were revolted from the *Papacy*: and it also appears to be so, because it is made the fore-runner and immediate fore-goer of the ruine of *Rome*, which is here meant by the *Whore*, *ver.* 16. as is explained *ver.* 18. This Act of the Kings, is the means by the which God will fulfil his Word, of *Romes* ruine by fire,

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fire; therefore it is said, *They shall burn her with fire, for they shall agree to give up their power to her, till the words be fulfilled*: But the former giving up their power to the Beast, was at the beginning of the *Papacy*, ver. 12, 13. So that it seems by the general Vassallage of all Kingdomes in *Europe* to *Popery* again, God will bring about the ruine of *Rome*: for the revolted Kingdomes eyes, shall be opened, to see how *Rome* hath abused them; to bring them back again to her slavery, and to slay all their *Prophets* and *Witnesses*; and then they shall hate her, and ruine her; and this may be by some one of the *Ten Kingdomes* in *Europe* performed, and yet revolt, and at last fall off from *Rome* again: For though it is said, *The Ten should ruine the Whore*, it cannot be meant of them all, for some of them lamented her ruine, Rev. 18, 19. But if any of them do it, it is truly said, *the Ten did it* (as it is said, *the Thieves reviled Christ*, Mark 15. 32.) when as it was but one of them, *Luke* 23. 39. and by this revolting of Reformed Kingdomes to *Popery* again in *Europe*, comes it, that the *Witnesses* (that is, the *Orthodox Christians* and *Professors*) are slain by the *Papacy*, which also is a second Argument, for that is meant by the *Beast*, Rev. 11. 7. and that their *Bodies lye dead in the streets of Rome*, for that is meant by the *great City*; for it was *Rome's* power which crucified Christ; therefore he is said to be there crucified: *Pilate* by *Roman Authority* did it. Now it cannot be the *City of Rome*, in which all *Witnesses* lye dead, for there be none, or few *Witnesses* in *Rome*, but most *Witnesses* are in Reformed Kingdomes, and must there be slain and lye dead, therefore by the streets must be meant the *Ten Kingdomes* in *Europe* come under *Rome's* Jurisdiction: every Kingdom: being under *Rome's* Power in *Europe*, is as a street to the *City*, and by *Rome's* Power in her Name slayes the *Witnesses*; therefore *Papal Power* must be over *Europe* before the *Witnesses* be slain.

Arg. 2. A second Argument is, because when *Rome* is ruinated, she is most secure, no *Widdow*, nor *Sorrow*, Rev. 18. 7. that is, none of her Kingdomes shall be rent from her, which she had at any time under her Jurisdiction; but is in her full strength; therefore it is said, *Strong is the Lord*, ver. 8. that is, she being in perfect strength, God shews his strength in her ruine.

Thus between this and 1666, is like to be a revolt of the Reformed Kingdomes to *Popery*, and by *Papal Power* a suppressing of *Orthodox Christians*, and publick persons in *Europe*, whose full suppressing will be compleat within a few years of 1666. And this is the

of the *Gentile* Beleevers, which some have guessed will be done with the glorious Work of the Conversion of the *Isra-*
 el in the midst of it, but that will yeeld no present relief to us
 in the midst of *Antichrist*, but he shall go on to slay the *Witnesses*,
 and finish it. Which having done, before he can triumph *four years*,
 the *Witnesses* shall be raised up, and one of the *Ten Kingdoms* fall
 out from him, and ruine the City of *Rome*; and this will be a general
 warre to *Europe*. But yet the *Papacy* shall breathe, and by degrees
 get Head, and joyn with *Turk, Tartar*, and the *Christians* in *Europe*:
 But from this danger will *Christ* save all *Christians*, by his coming
 and setting up his Kingdome. And as there shall be trouble in re-
 gard of Religion, before this coming of *Christ*, so there shall be (it
 is to be feared) in regard of Justice; and that all Princes shall fall
 by degrees to Tyranny and Oppression, and enslaving their sub-
 jects, that so *Christs* coming and Kingdome may be more welcome
 to the world. Which is therefore celebrated, chiefly by the Joy it
 brings through doing of Justice, *Psal. 72. 1.* to *5. Psal. 96. 10.*
 to the end, and relieving the oppressed: For, *Christ* having a pur-
 pose to swallow up all Kingly Power, he will weary the world of it,
 by letting it vex and spoil the Earth; and when all the world groans
 under Tyranny and Oppression of Kings, then will he come and
 throw down all their Thrones, and erect his own only, who alone is
 fit to rule the world Monarchically, being infinitely full of Wis-
 dome, Justice, and Meekness. *Amen.*

But what Use should we make of all this Doctrine about *Christs*
 Kingdome? Even this also the Scripture teacheth us; namely,

First, To look for it (therefore we should know it, for there can be
 no expectations of things unknown) and to long for it, and so to ha-
 sten to it in our desires and fervent affections, *2 Pet. 3. 12.* For, though
 we cannot hasten its time, to come to us, yet we may hasten to it, by
 our longing for its coming: And there is no loss by such love of
Christs appearing; For to them that love it, he will give, when he comes,
 a Crown of Righteousness, *2 Tim. 4. 8.* And surely, they who most
 love and long for it, shall speed best at it; and therefore it is pity,
 that this Doctrine of *Christs* Kingdome is no more studied.

Secondly, This Doctrine of *Christs* Kingdome teacheth us who
 will love him, to hate evil, *Psal 97. 10.* That is, inferred from the
 Prophecie of this Kingdome: For, if he will ruine the works of evil,
 because he hates them, it becomes them who love him, to hate evil.
God saves the Saints from the wicked, therefore let the Saints

themselves from wickedness, yea, they must be extraordinary holy conversation and godliness, as 2 Pet. 3. 11. For so much phrase (*What manner of persons ought ye to be*), seems to imply: Christs Kingdome, all such things as now draw to unholiness, to be done away, and nothing but godliness shall bear sway. Therefore they who expect that Kingdome, *should be every way holy*, and diligence to be found of him, at his coming in peace, *without spot, blameless*, 2 Pet. 3. 14. For, though he will not ruine, yet he will shame the Saints, whom he findes loose walkers. And therefore, defers his coming, not because he is slack to it (for it is his glory) but because he would have increase of knowledge and grace to work in his Saints, that they might repent and amend what is amiss in them, that it may go well with them at his coming, 2 Pet. 3. 9, 15. for he speaks only of Saints, and therefore saith, *is long suffering to us*. This is the reason of Christs deferring his coming so long.

Thirdly, This Doctrine of Christs Kingdome teacheth us that righteous, to joy greatly in the hopes of it, and to give thanks and memory of it, though it be but present in promise and prophesie, Psal. 97. 11, 12. And therefore, to meditate of it as it were in present, and to behold it in joy sown for us, and arising up in an instant, *veis. 11*. Therefore, there are many triumphing Psalms in praise of his Kingdome, though it be to come, Psal. 96, 98, 99. Saints therefore could, nor should fear Christs coming, if they understood the Doctrine of it, his coming is for them, *Jeh. 14*. Now, since the Scripture speaks so much and so plainly of this Kingdome of Christ, it makes for us such wholesome uses, shewing us that it is a special practical Truth, and was a chief Mediation of all the Prophets, every Saint search into, and study this Doctrine, it is our Harvest joy and gladness; and Christ pardon us our so much neglect of hitherto. Amen.



FINIS.